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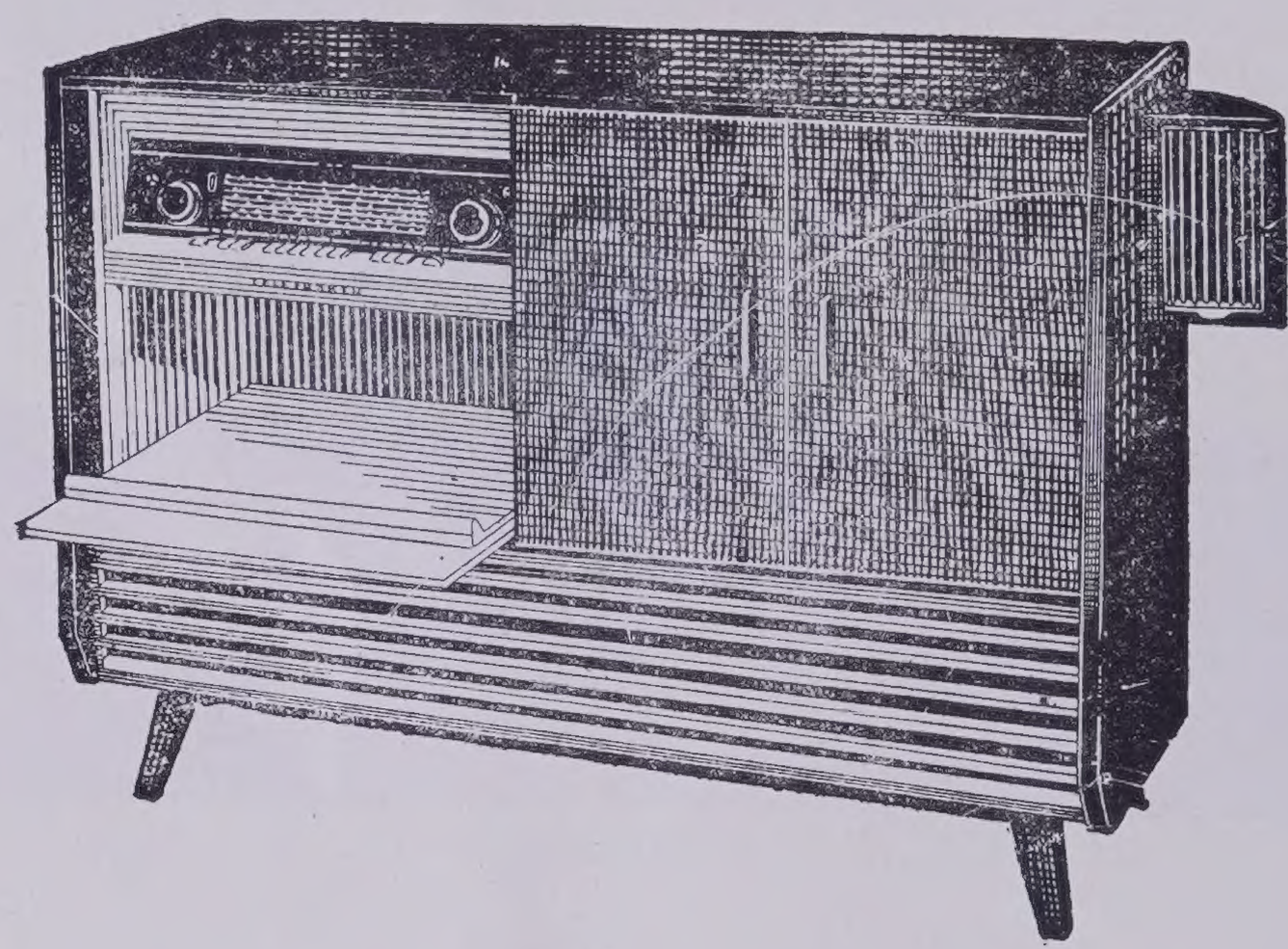

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# World Buddhism

International Monthly: Established 2495 — 1951

Vol. X No. 3 OCTOBER 1961 B.E. 2505

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# THE CORNER STONE OF RELIGION

By Vajradodhi Thera

(*India*)

THE so-called monotheism as a theory can be entertained even by a person whose name is Legion. But when it comes to passing from theory to practice, from discursive theory about immediate acquaintance with God, there cannot be monotheism except where there is singleness of heart.

Knowledge is in the knower, according to the mode of the knower. Where the knower is poly-psychic the universe he knows by immediate experience is polytheistic.

The Buddha declined to make any statement in regard to the ultimate, Eternal Reality. All he would talk about was Nirvana, which is the experience that comes to the totally selfless and one-pointed. Maintaining, in this matter, the attitude of a strict operationalist, the Buddha would speak only of the spiritual experience not of the metaphysical entity presumed by theologians and pandits of other religions, also of later Buddhism.

For our best Christian and Hindu friends God is Spirit and can be worshipped only in spirit and for his own sake. But God in time is normally worshipped by material means with a view of achieving temporal ends. God in time is manifestly the destroyer as well the creator. And because it is so, it has seemed proper to venerate him by methods which are as terrible as the destruction he himself inflicts.

## BLOOD SACRIFICES

Hence in unholy India the blood sacrifices to Kali, in her aspect as Nature-the-Destroyer; hence those offerings of children to the Molochs, denounced by the Herbrew prophets, and in many other places. In all such cases it was a god in time, or a personification of nature, which is nothing else but Time itself, the devourer of its own offspring; and the purpose of the rite was to obtain a future benefit or to avoid a great evil which Time and Nature for ever hold in store.

The importance of the temporal end justified the use of means that were intrinsically time-like. Sublimated traces of these patterns of thought and behaviour are still to be found in certain theories of the Atonement and in the conception of the Mass as perpetually repeated sacrifice of the God-Man.

In the modern world, above all in the west, the gods to whom human sacrifices are offered are personifications, not of Nature, but of man's own, home-made political ideas. These all refer to events in time—in the past or the present—fancied events in the future.

On the contrary, the philosophy which affirms the existence and immediate realiableness of Eternity (Nirvana) is related to one kind of political theory and practice. But the philosophy which affirms that what goes on in time is the only reality, results in a different theory and practice.

Marxist writers know that well, that when religion (Christianity) is mainly preoccupied with events in time, it is a revolutionary religion. and when, under mystical influences, it sticks to its Eternal Message wherein the historical or pseudo-historical facts of the scriptures are but symbols, it becomes politically "static" and "reactionary".

It is not quite true to speak so. All revolutions wish to make the future really different from and better than the past. Some time-obsessed philosophies are primarily concerned with the past, not the future and chiefly strive for preserving or restoring the status quo and getting back to the good days. But those retrospective old time-

worshippers have one thing in common with the revolutionary devotees of the bigger and better future: they are ready to use unlimited violence to achieve their fancied ends.

There is an essential difference between those Eternity and the time-philosophers. For the latter the *summum bonum* is to be found in the temporal world—in a future, where all will be happy because all are doing and thinking something entirely new or something old, traditional and hallowed. Because their ultimate good and salvation lie in time and space, they feel entitled to make use of any temporal means for gaining their end.

The inquisition burns and tortures in order to perpetuate a fixed creed, a ritual and an ecclesiastic-political-financial organisation pretended to be so indispensable for the eternal salvation of mankind.

Bible-worshipping Protestants fought long wars, in order to make the world safe for what they fondly imagine to be the true and pure, antiqued Christianity. Of course and likewise, Jacobins (1789) and Bolshevists (1917) are ready to sacrifice millions of living beings for the sake of a fancied political future wholly unlike the present.

From the records of history it seems fairly clear that most of the religions and ideologies which take time too seriously are somehow correlated with political theories of any kind that involve and vindicate the use of large-scale violence.

For those whose religion-philosophy does not compel them to take time with an excessive seriousness the ultimate true and good is to be sought neither in the revolutionary progress of a social apocalypse, nor in the reactionary reanimated past, but in an omnipresent Eternal Now.

Those who sufficinetly desire it can realize it gradually or suddenly as a fact of immediate experience, here and now. The mere act of dying is not in itself a passport to Eternity (timelessness) or Nirvana; nor can whole murder do anything to bring deliverance to the slayers or the slain or their posterity.

The Great Peace that passes all understanding is the fruit of liberation from the ego (*atta*), the root of all evils as we all know, posing as if it were the last reality in the world to which most of us are constantly holding. For where there are violent passions and compelling distractions, the Ultimate Goal can never be realized.

That is the reason why the policy correlated with Buddhism and kindred philosophies are tolerant and non-violent.

Another reason is that timeless Eternity, metaphorically spoken, is a kingdom or heaven within. A further corollary of Buddhist thought is a morality inculcating kindness to animals too. Historical facts verify the exposed theory that the religions whose theology has been least occupied with events in time and most concerned with the timeless, have been consistently the least violent and the most humane in practice.

Unlike early Judaism, Christianity and Islam—all of them are possessed by time—only Buddhism and Hinduism have never persecuted faiths, preached scarcely holy wars and refrained from proselytising religious imperialism with its ill-famed colonialism amongst the coloured peoples. Many individual churchmen did their best to mitigate the severe consequences of such iniquities. But none of the major Christian Churches officially condemned them. The fact is highly significant that the first collective protest against slavery was made ni 1688 by the Quakers of Germantown.

Of all Christian communities at that time, the Quakers were the least obsessed with history and devoted to the idolatry of things in time. Strongly they believed that the inner Light is in all of us and that those find salvation and deliverance, who live in the Light and are not dependent on the profession of belief in historical or pseudo-historical events, nor on dogmas or rites. They did also not uccumb to the materialistic apocalypticism of our so-called progress-worship which has justified every kind of iniquity.

Other Christians have done also good work, like St. Peter Claver at Cartagen in Africa. But this heroically charitable" slave of the slaves" never raised his voice against the institute or the criminal trade of slavery. Alas! The holy (?) Claver was a Jesuit, vowed to perfect, blind obedience. According to this theology he had to regard a certain Ecclesiastical Organisation as being the mystical and holy body of Christ. Its heads had not pronounced against slavery.

"The children of God are very dear but very queer, very nice but very narrow" (Sadhu Sundar Singh). Such was the conclusion to which the most celebrated of Indian converts was forced after some years of association with his fellow Christians.

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The newly completed huge Buddha Rupa near Changhua, Taiwan. The pedestal occupies an area of seven mou (about one acre) and has a hight of 14 feet. Total cost of construction, NT $1,500,000.

# World's Biggest Buddha Rupa

**(From a Correspondent in Taiwan)**

THE world's biggest Buddha Rupa has been completed atop Pakua mountain near Changhua, central Taiwan.

A landmark visible for miles around, this giant seated Buddha statue is six feet taller than Japan's famous Kamakura Buddha statue at Nara.

The Taiwan statue took five years to build. It is 76 feet high. The statue is sedant on a gigantic lotus flower built out of cement.

The statue is hollow inside, and in five of the storeys inside there are 500 sedant Buddha figures. Another storey is being used as a library for Buddhist books.

From shoulder to shoulder the statue measures 41 feet and the width of a shoulder is 13 feet. The nose is six feet, ears ten and a half feet long and the palms about eleven feet.

Steps are being taken to build a temple in the premises of the statue. The temple is expected to be one of the most important not only in Taiwan but in the whole world.

# The Five Reflections

*The Buddha Lord of gods and men,*
*Compassionate of peerless ken,*
*Has taught all men reflections five,*
*To practise which we all should strive.*

*These are themes on which we should*
*Reflect as often as we could,*
*An eye opener are these themes*
*Which wake up men from fatuous*
*dreams.*

*I am subject to illness, not immune*
*On this theme let us oft commune*
*The pride of youth and it's conceit,*
*By this means we can deplete.*

*The tendency to despise men,*
*Cumbered with ailment and in pain,*
*We can be sure to eliminate,*
*If oft on this we ruminate.*

*To age I am subject and decay,*
*On this theme let us dwell alway.*
*In him who thus will cogitate*
*The conceit of youth will abate.*

*The conceit of youth, a blighting curse*
*That fosters erring views perverse;*
*This source of vice, adolescence's dope,*
*To combat this let's always hope.*

*Subject to death do I live here.*
*I have to leave all near and dear.*
*On this theme let us meditate,*
*The pride of life to eliminate.*

*Evil thoughts, and words, and deeds,*
*One will avoid if one heeds*
*The fact that death will envelope;*
*To escape this there is no hope.*

*Reflection on death is a theme*
*Commended by the Buddh supreme.*
*Practised oft this mindfulness*
*Will obviate our heedlessness.*

*That I shall part from one and all*
*My loved ones and mine bonds shall fall;*
*The one who thus reflects does oft*
*The Dhamma's banner holds aloft.*

*That I have karma as my own,*
*This world of men I'll leave alone;*
*The good and bad performed by me*
*From life to life my wealth shall be.*

*I am the owner of my deeds,*
*Deeds are my wealth, my heritage,*
*In this light if once he leads,*
*He follows true the Sakyan Sage.*

*These are the meditations five,*
*To practise which we all should strive*
*These when practised day by day*
*Helps us to tread the Eightfold Way;*

**Amarasiri Weeraratne.**

# 50,000 Copies of Report Being Distributed

Over 50,000 copies of the main recommendations of the Buddha Sasana Commission are being distributed throughout Ceylon to Buddhist associations, rural development societies and other welfare associations by the Department of Cultural Affairs.

According to a spokesman of the Ministry of Cultural Affairs, the copies are being distributed "to counteract mischevious propaganda conducted by certain politicians" that the Government is out to bring bhuikkhus under its control by introducing legislation to this effect.

He said that the policy of the Minister was to implement the most important recommendations in the first instance and it was with a view to enable the people to know the recommendations of the Sasana Commission that the report was being distributed.

So far only one recommendation of the Commission has been implemented and that is to ban bhikkhus serving in the Government and Local Government Service.

The Ven. Kalukondayawe Sri Pragnasekera Maha Thera, a member of the Commission and Professor of Pali at the Vidyodaya University, Colombo, said that the report of the Commission was the most important publication in the country in the past few years.

The report aimed at eliminating those who were not bhikkhus in the real sense and also to show the correct path for the revival of Buddhism.

Every one who wore a yellow robe was not a bhikkhu, he said. If the criticism of bhikkhus was not stopped even the few temples that were remaining today might cease to exist.

The Ven. Weliwitiye Sorata, Vice-Chancellor of the Vidyodaya University, Colombo, said there was no reason to worry about the measures which the Government would take regarding the Sasana as the Government was composed mostly of Buddhist MPs and was led by a Prime Minister who was a female Buddhist lay devotee.

He was speaking at a conference of the Sasana of the Siyam Nikaya held at the Dalada Maligawa, Kandy, to discuss the present situation of the Sasana and the preparation of a code of regulations to govern the Nikaya.

According to the Ven. Botuwatte Piyaratana Nayaka Thera, the Commission's recommendations are designed to wreck the whole bhikkhu organisation and should be opposed both tooth and nail.

He said that the present Constitution of Ceylon prevented intefering with the control of religious bodies without the consent of the hierarchy of the particular religion. Without amending the Constitution, the implementation of the report would be illegal and immoral.

Sri Lanka achieved independence thirteen years ago but still Buddhism, the religion of more than 70 per cent of the population of the Island, had not been given its due place, said the Ven. Kehelwatugoda Sri Ratanajothi Nayaka Thera, Principal of the Veherapitiya Sastrodaya University College.

He said that good as well as bad results came from independence. It was highly regrettable that certain politicians treated religion as opium. It was only with the help of Buddhism that Sri Lanka could survive.

He said that Buddhism suffered immensely at the hands of European rulers and even after independence, the country was still in a deep slumber. It had not risen as a Buddhist nation although three-fourths of the population were Buddhists. It was very painful to see that only a very few even out of one hundred thousand could follow or understand at least the Five Precepts of Buddhism, he added.

Mr. R. G. Senanayake, M.P., said that the independence and inviolability of the Sangeeka property must be maintained to preserve the independence of the Sangha.

People under the pretext of reforming the Sangha were trying to convert the Sangha into a department under the Government and set up rules to direct the monks and punish them according to the whims and pleasures of a Minister, he said.

He emphasised that no one could rule the Sangha. Rules for the Sangha must be made by the Sangha itself.


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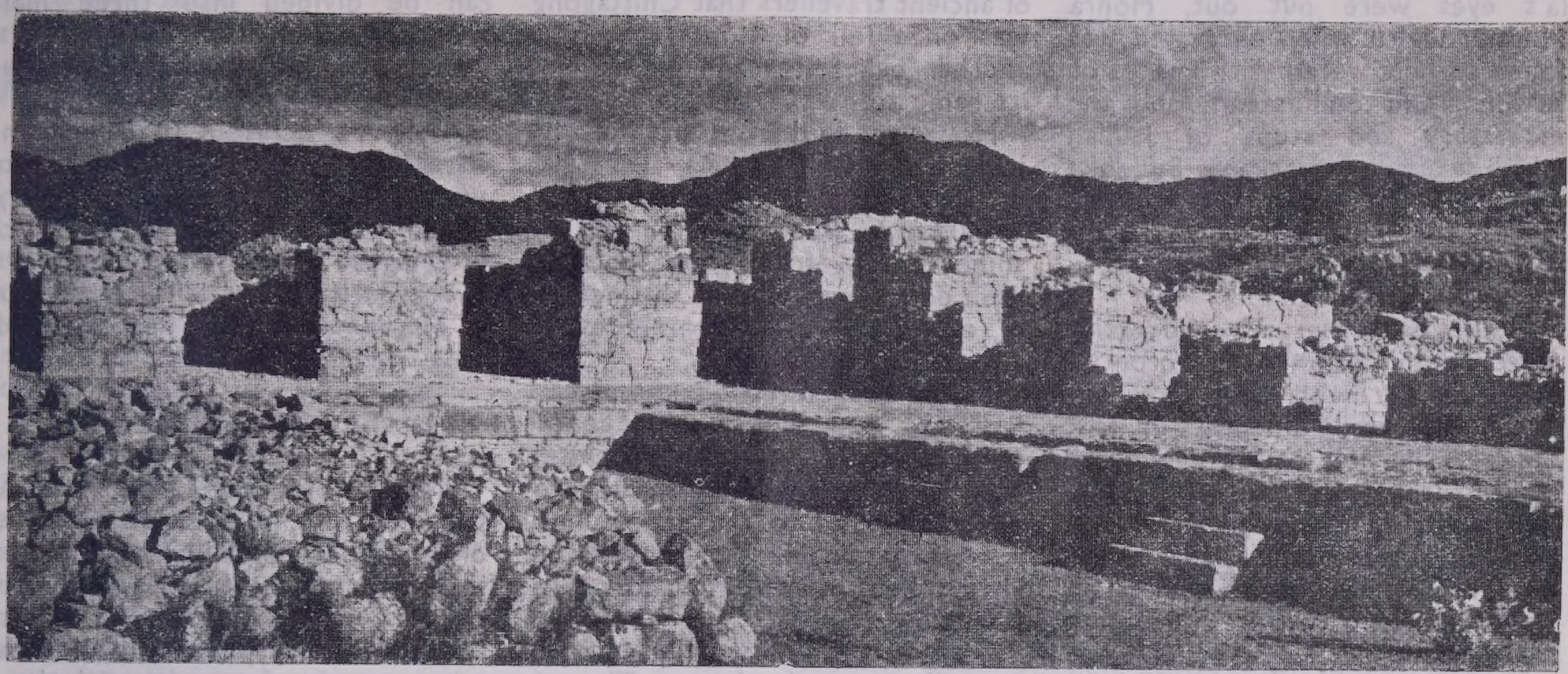

*Ruins of the famous Buddhist university of Taxila in West Pakistan*

# HISTORY OF BUDDHISM IN PAKISTAN

**(From a Correspondent in Pakistan)**

THE story of Buddhism is the story of a great revolution with far-reaching consequences. The emancipation offered by the teachings of the Buddha released the hidden forces of the human mind, which ushered a new era of progress and prosperity.

The Buddhist epoch carries a great importance for the historian of the Indo - Pakistan sub-continent. The advent of Buddhism was of particular importance for the north-western region of Pakistan. Within 300 years of the Parinirvana of the Buddha the region was made a holy place.

The beautiful statue of the Buddha is the proud product of Gandhara, which was accepted and copied in every country where homage was paid to the Lord Buddha. The zeal of ancient Pakistan can be gauged by the excellence of sculpture, the historical remains and the number of sites which outnumber all the vestiges in the whole of India.

By the large number of ruins of stupas and Buddha figures which far outnumber all the material so far excavated in India, it is evident that Buddhism was very popular in Pakistan.

The whole of the Gandhara province was studded with spacious and beautiful stupas where the Blessed One had in his previous existences, made a gift of his flesh, his eyes, his head and his limbs. Most of these remains have now been recovered from the layers of oblivion, but some still repose under the tumuli which dot the plains and valleys of Gandhara.

Hieun Tsang saw a thousand monasteries which ornamented as well as sanctified the area when he visited the land. All the Chinese Buddhist pilgrims who visited the holy places of Buddhism in the 4th century A.C. and after testify that Kanishka had built the highest pagoda of the country near Peshawar, which was his winter capital.

Apart from the Buddha figure, the greatest charm of Buddhist art lies in the Buddha stories spread in hundreds of bas reliefs. Every minute in the Buddha's life was a sacred memory and a heritage for the follower. All the important anecdotes of these lives have been artistically depicted in stone.

Charsada is the most important of the sites so far discovered or excavated in the Gandhara region. The largest of the four mounds known as Bala Hisar was partially excavated in 1902-03.

Takhte Bahi is a strange modern discovery. The archaeologists have taken out a wealth of ancient Buddhist remains from mounds in the area. A large range of different sized Buddhas and Bodhisatvas from Takhte Bahi have filled Pakistan's museums.

Like Takhte Bahi, Sahre Bahlol has also been discovered recently. The excavators have dug out more than half a dozen large monasteries which had been burnt and laid low. The Images have a very high standard of excellence and represents Gandhara Buddhist art at its best.

Pakistan's history however, is most indebted to Taxila for its record, depicting the various phases of Buddhist art and architecture through the ages. Taxila was the greatest Buddhist University of the Indo-Pakistan sub-continent.

On a plateau above Ramra Nala is a cluster of stupas, monastic cells and other chapels. In the centre stands a very large stupa, the Dharmarajika Stupa. The main stupa is surrounded by many smaller stupas. Eleven of these have so far been excavated.

Several of the smaller structures enfolded holy relics. There are eight small chapels and one of these yielded the relics of the Lord Buddha, with a silver scroll giving details. The relics consisted of small pieces of bones which were kept in a small gold reliquary.

About three and a half miles to the south-east of the geart Dharmarajika Stupa is a range of high hills. The highest of these is called the Glen of Giri which has two stupas and two monasteries.

Other important Buddhist remains are the Stupa of Kunala commemorating the place where Kuna-

la's eyes were put out, Mohra Muradu which when excavated was found to be covered with images or Buddhas and Bodhisatvas, and the monastery and stupa of Jaulian which is also a remarkable Buddhist ruin.

## EAST PAKISTAN

While Buddhism received active patronage in the North-west Frontier Province, the Punjab and Sind, the story was very different in East Bengal. There it had a chequered career through the centuries.

The history of Buddhism in East Pakistan, however, one scholar claims, is as old as Buddhism itself. This is not a claim that is difficult to substantiate.

This area came under the influence of Buddhism early and once the people here were predominantly Buddhists. There is reason to believe that those who won over Burma to the way of the Buddha at least passed through Chittagong, which as far back as the seventh century A.C. was a famous centre of Buddhist learning.

The origin of the name Chittagong, (Chatagram) is traced to chaityas. But though we have it on the authority of ancient travellers that Chittagong was once full of stupas, there is another belief that the place owes its name to mats.

However, Buddhism has left its impact on Chittagong. For that matter, you need not go very deep to discover Buddhist influence on some aspects of life here. Vaishnavism doing away with all distinctions of caste was meant partly as an answer to Buddhism.

In the Bauls (mystic poets of East Pakistan) you will find influences of Buddhism, Islam and Vaishnavism. That Buddhism with its message of peace appealed to the people here is understandable. The people have always been easy-going and peace-loving.

Two factors are worthy of note. Bengalis are a mixed race. There is even a negroid strain in them. However, the predominant strain in them is Dravidian.

The second factor is that the people were predisposed towards any assault on the caste system as is seen in the popularity of Buddhism and Vaishnavism before Islam.

There are over 500,000 Buddhists in East Pakistan mainly concentrated in Chittagong Hill Tracts, Chittagong, Comilla, Noakhali and Barisal. They can be divided into three main groups. Buddhists of the first group are mostly in Chittagong Noakhali and Comilla.

They are believed to have come here from Magadha in Bihar towards the close of the 12th century. Among them are the Baruas, which in Magadhi means the superiors. Every Barua village still has a statue of Magadheswari, the guardian goddess of Magadha.

## SECOND GROUP

To the second group belong Chakmas, Jumias and other tribes of the Chittagong Hill Tracts. Before independence these tribes lived more or less in isolation. The British looked with suspicion on all those who wanted to fraternise with them. The tribal people are backward, but among them the Chakmas are less backward than the others.

Then we come to the Arakanese Buddhists who settled in Cox's Bazar, Teknaf and the southern part of Barisal. The rule of Arakanese Kings extended over Chittagong, Tippera and parts of Dacca and Barisal from 1954-1655 A.C.

*(Continued on page 17)*

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# ASIAN BUDDHISTS WANT VARSITY AT NALANDA

A RESOLUTION requesting the Government of India and the Government of Bihar to establish the fifth university in Bihar at Nalanda was passed at a meeting of foreign Buddhist monks, scholars and students of the Nava Nalanda Mahavihara.

Those who participated in the meeting included scholars and monks from Burma, Laos, Cambodia, Vietnam, Pakistan, Japan, Nepal, Thailand, Ceylon and Germany.

The resolution said that Nalanda, the site of the old world-famous Nalanda University should become once again the cradle of Indian culture and spirituality in free India, worthy of the glory and the traditions of Bharat.

## SIX BUDDHA STATUES FOUND

The archaeological authorities in Ceylon have discovered at Anuradhapura, the ancient Buddhist capital of the Island, six damaged Buddha rupas lying among 16 pillar stumps. The pillar stumps are about three feet high.

The Curator of the Archaeological Museum at Anuradhapura is of the view that both the images and the pillar stumps belong to the 6th century A,C.

The Archaeological Department proposes to excavate the area for more antiques which are believed to be buried underneath.

## NEW CUSTODIAN OF TOOTH RELIC

The newly-elected Diyawadene Nilame of the Dalada Maligawa or Temple of the Sacred Tooth Relic of the Buddha in Kandy, Dissawe H. L. Ratwatte took office on September 21 as the chief lay custodian of the Tooth Relic for the next ten years.

Dissawe Ratwatte was elected unanimously on September 2 to fill the vacancy caused by the death of Dissawe C. B. Nugawela.

According to custom, Dissawe Ratwatte, after paying homage to the Sacred Tooth Relic, met the two Maha Nayake Theras of Malwatte and Asgiriya, Kandy, who are the two ecclesiastical custodians of the Relic.

The function was ceremoniously performed according to ancient custom and ritual.

## BUDDHISTS APPEAL FOR PEACE

The Nepal centre of the World Fellowship of Buddhists has appealed to President Kennedy and Premier Krushchev to save "humanity from the threat of nuclear war".

Identical cables of appeal were signed by the Vice-president of the Fellowship, Bhikkhu Amritananda. He said he had also sent a telegram to Premier Nehru of India wishing success to his peace efforts.

## CEYLON HALL IN RANGOON

The Government of the Republic of Burma has set apart 660 square feet of space for the construction of a Ceylon Hall at the International Institute for the Advancement of Buddhist Studies in Rangoon.

The Hall will have a library and a museum among other things of religious significance. The library will be fully equipped with books on Buddhism and history of Ceylon.

Expenses for the construction of the Hall will be borne by the Government of Ceylon.

## NO FORCED TEACHING OF RELIGION

Pakistan's Ministry of Education is said to have asked the provincial Governments to see the teaching of religion other than their own is not forced on students in educational institutions under their jurisdiction.

The Ministry in a re-statement of its policy on religious teaching, has emphasised that "no student should be given religious education in a religion other than his own except at the written request of his parents".

The Ministry has particularly impressed upon those concerned to make sure that no inducement is offered to interested people to attract students to their own religion. This is stated to follow allegations that the teaching of the Bible in certain institutions was imposed by offering special inducements.

## WHIPPING FOR DRUNKARDS

The All-Ceylon Buddhist Congress has asked the Ministry of Home Affairs to make drunkenness an offence punishable by whipping and imprisonment.

This recommendation has been conveyed to the Ministry by the secretary of the All-Ceylon Buddhist Congress. He said that last year 1,989 cases of drunkenness were brought before courts in the Island.

Stating that punitive measures prescribed under the existing law were inadequate to fight the menace, the Congress has recommended a minimum fine of Rs. 500 for a first offender, Rs. 1,000 for the second conviction and whipping and gaol for persons convinced for the third time.

## ATAMI PAGODA COMPLETED

A new pagoda in Japan to house the Buddha relics presented by the Indian Prime Minister Nehru in 1954, was recently completed. The completion ceremony was attended by 23 representatives of the Tokyo diplomatic corps and other Japanese cultural leaders.

The pagoda is located atop Mount Sogayama, some 260 metres above sea-level. The concrete building has a large dome, about 25 metres high and 30 metres in diameter, symbolising eternal peace in the world.

A two-metre bronze Buddha statue, made by the famous sculptor Masahiro Sawada, was placed in the pagoda after its completion. Similar pagodas housing the Buddha's relics, have been built in five major cities in Japan, including Himeji, Fukui, Kumamoto and Sapporo.

## 300,000 SIT FOR DHAMMA EXAM

As many as 312,648 candidates took up the Dhamma Examination conducted by the Colombo Young Men's Buddhist Association, from 2,973 Dhamma School centres in the Island on October 1.

The Religious Affairs branch of the Ministry of Cultural Affairs gave a grant of Rs. 50,000 to the YMBA towards the expenses of the examination.

The secretary of the YMBA said that 2,973 supervisors and about 9,000 invigilators from various parts of the Island volunteered to assist the association to conduct the examination.

## BUDDHIST MEDITATION CENTRE

The Ven. Hedigalle Pannatissa Nayaka Thera, bhikkhu-in-charge of the Maha Bodhi Society Vihare at Sanchi, India, returned to Ceylon after an extensive tour in Europe for the purpose of propagating the Dhamma.

The Prime Minister of Ceylon, Mrs. Sirimavo Bandaranaike, whom he visited, told the Nayaka Thera she was proud of his work for the propagation of Buddhism.

The Prime Minister is said to have expressed her willingness to participate in the religious proceedings next year in connection with the exposition of the relics of the Buddha's chief disciples, Sariputta and Maha Moggallana at Sanchi and also in the celebrations relating to the opening of an International Buddhist Meditation Centre.

The Nayaka Thera who called on the Governor General, the Chief Justice and several Cabinet Ministers, also spoke to them about the International Buddhist Meditation Centre and the London Vihare which he had visited.

The Nayaka Thera has now returned to Sanchi.

## MAKE BUDDHISM THE STATE RELIGION

Buddhism should be declared the State religion in Ceylon, said Mr. K. C. de Silva, presiding over the annual general meeting of the Chilaw Buddhist Association.

Political and social divisions in Ceylon, he said, were due to caste. The Buddha had preached that there was nothing called caste. There should be one Buddhist Nikaya (sect) in Ceylon, irrespective of caste, he added.

## BUDDHIST ASSOCIATION OF HAWAII

A small group for the study of Zen, called the Zen Buddhist Association of Hawaii, has been founded in Honolulu.

The group meets at 2119 Kaloa Way, Honolulu 14, under the leadership of Mr. Shimano Eido, a pupil of the well-known Roshi, Nakagawa Soen, who occasionally visits it.

Since its foundation in October 1959, the group has held four periods of Session of a week each. Meetings consist of Sutra readings followed by two periods of meditation of 45 minutes each, with a teisho or brief sermon by Mr. Eido based on one of the Zen classics.

## MINISTER QUOTES THE BUDDHA

Ceylon's Minister of Industries Mr. Maitripala Senanayake, who was elected a vice-president of the inter-


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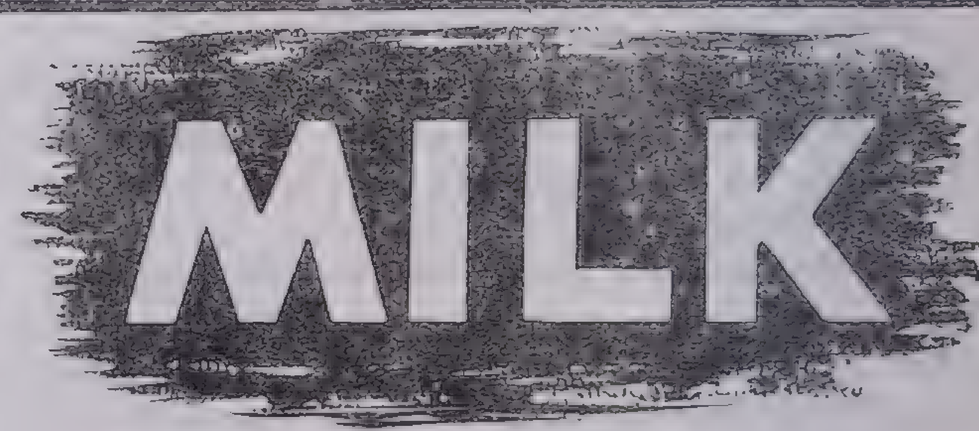


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Parliamentary Union Conference held in Brussels, quoted the Buddha in urging the delegates to dedicate the talks to the cause of peace.

He said: "Listening to the speeches made, I am reminded of a story of Lord Buddha and the answer he gave to an opponent who came before him and abused him for hours.

"He listened to him patiently and said: 'My dear friend, if you invite guests to a banquet and the guests do not come, what do you do with the food that is produced ?"

" 'Oh', was the reply, 'I and my family will consume the food if my guests do not come'. The Buddha then replied: 'You have offered me abuse. I am not receiving it. You can take it yourself'.

"We gain nothing by undue mutual recriminations and wounding of one another's feelings by sharp retorts. This is most true in the present context of things when we have first to make up our minds to avoid any serious danger of a flare up of war", said the Minister.

He concluded: "I can do no better than wind up by quoting a line from the Buddha's preaching: *Nahi Verena Verani Sammanthidha Kadachana.* Hatred cannot be overcome by hatred. By love alone can hatred be overcome".

## DR. SNELLGROVE VISITS CEYLON

Dr. David Snellgrove of London, author of the well-known *Buddhist Snellgrove*, the critical study of the *Hevajra Tantra* and *Himalayan Pilgrimage*, collaborator in *Buddhist Texts Through the Ages* and other works, was in Ceylon in September. He is a leading Tibetalogist.

He was accompanied by two Tibetan lamas and three laymen who are to form a scholastic group in due course in London.

The party visited Kandy and the Ruined Cities, especially for the instruction of the Tibetan Buddhists. They also called at the office of the *Buddhist Encyclopaedia* at Peradeniya where they met the editorial staff and had discussions of mutual benefit.

## RELIGIOUS RIGHTS BILL APPROVED

Armoured riot-cars and armed police guarded the Parliament buildings in Rangoon as the Burmese Chamber of Deputies (Lower House) unanimously passed a Constitution Amendment Bill protecting religious rights.

The Bill which follows the proclamation of Buddhism as the State religion of Burma, is to dispel fears of discrimination among religious minorities.

The police guard was posted because about 200 Buddhist monks picketed the office of the Prime Minister, U Nu, the previous day, in protest against the Bill.

One important feature of the Bill is that it accords the right to teach a religion other than Buddhism in schools with the approval of the parents of the students.

Meanwhile, the Burmese Government remitted the death sentences passed on 98 prisoners to mark the adoption of Buddhism as the official State religion of Burma.

In a colourful ceremony, U Nu freed from captivity hundreds of domestic animals which were to be slaughtered for human consumption.

## SCHOOL FOR FOREIGN BHIKKHUS

Mr. N. Q. Dias, Permanent Secretary to the Ministry of Defence and External Affairs, Ceylon, has donated to the Asoka Dharmaduta Society of Colombo, two acres of land in Panadura to open a training school for foreign bhikkhus.

The main building will accommodate 25 trainees. The Society also intends to put up a vihara and an assembly hall.

## RUINS OF MONASTERY DISCOVERED

The ruins of a monastery which is believed to be about 2,000 years old, have been discovered in the thick jungle about two and a half miles from Pulmoddai on the east coast of Ceylon.

There are two large caves which are believed to have been used as meditating centres for monks. Among the finds were remnants of Buddha statues, carved granite pillars and moulds of ancient bricks which indicate the existence of a temple.

Arrangements are being made to convert the place to a Buddhist centre.

A statue of the Buddha in a sendentary position made out of granite, about three feet in height, has also been found among other ruins of an ancient vihara in the jungles of Nochikulam,

## BUDDHIST MONK'S WELFARE BANK

A Japanese Buddhist monk and welfare officer who, ten years ago, opened a non-profit-making bank, is receiving donations from all over Japan to help continue his work.

Chief Priest Kinei Ogawa of Hanamaki in northern Japan, opened the "day and night bank", as it is called locally, with fellow welfare workers.

A needy person can borrow up to 1,000 yen for an indefinite period from the bank without paying any interest. Loans this year up till June totalled 338,000 yen with 238,000 yen returned later.

In July donors sent the monk 125,000 yen to help finance the bank.

## KHRUSHCHEV QUOTES THE DHAMMA

Welcoming Premier Nehru of India at a reception in the Kremlin, Moscow, Premier Khrushchev, in one of the briefest toasts he has ever made, said he wanted "victory for all nations and not war".

Addressing Premier Nehru with a glass of fruit juice in his hand, Premier Khrushchev said: "I would like to say that we want all nations to be victorious. The best victory for the nations is the absence of war. This is the kind of victory we are striking for".

Premier Nehru said in his response that he was happy to hear Premier Khrushchev's significant remarks about peace which coincided with the views of the Buddha who said: "Not only is peace desirable, but victory must mean victory for all."

## MAHIYANGANA CHETIYA RESTORED

There was a sea of heads at the sacred precincts of the 145-foot high Mahiyangana Maha Chetiya hallowed by the visit of Lord Buddha and the first dagoba to be built in Ceylon, when the pinnacle laying ceremony of the restored dagoba was inaugurated last month.

The ceremony was marked by the reciting of Maha Pirith by monks from the eastern entrance to the shrine. Special arrangements had been made by the Mahiyangana Restoration Committee in conjunction with the Government for the convenience of thousands of devotees who were present at the ceremony.

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The Chetiya was ceremoniously crowned with a 13-foot gold-coated pinnacle by Mr. Dudley Senanayake, president of the Restoration Society. The Chetiya was restored at a cost of Rs. 2,600,000 after the lapse of several centuries.

Mr. Senanayake said: "It is the message of the Lord Buddha that made this unique religious and national achievement of restoring the Mahiyangana Chetiya—which is older than the nation itself—the like of which has not been known for over 600 years".

He said that the country itself was in greater need of the word of the Buddha at the present time than ever before. "Let us pray and hope that this unique achievement would give us the opportunity and much needed impetus to set an example to the world and ourselves".

Mr. C. P. de Silva, Leader of the House of Representatives, who represented the Government at the ceremony, said that devout Buddhists had made it possible to restore the Chetiya.

The Anuradhapura Amadyapana Sangraha Society has decided to build a Pilgrims Rest, costing Rs. 300,000 at Mahiyangana. Chanting of Maha Mangala Pirith by about 1,000 monks ended celebrations on October 11. About 200,000 devotees attended the ceremony.

## SHINRAN SHONIN HONOURED

The 700th anniversary of Shinran Shonin, founder of the Jodo Shinshu school of Buddhism in Japan, was celebrated by the Buddhist Churches of America on September 3.

The service at the Buddhist Church of San Francisco was open to the public. Bishop Shinsho Hanayama, spiritual leader of more than 100,000 followers throughout the United States, officiated at the ceremony. Fifty ministers participated.

Speakers included Rev. Yoshita Tamai of Denver and Rev. Kyoshiro Tokunaga of San Jose. Sixty of the 75 Buddhist churches of America were represented in a solemn but colourful ritual. More than 450 worshippers filled the Buddhist Temple of San Francisco.

"Shinran had no intention of becoming the head of this new school of Buddhism", said Bishop Hanayama. "He felt he was only relaying the teachings of the Buddha".

"Shinran brought Buddhism down from behind the monastic walls to the common man", said the Rev. Takashi Tsuji, director of education for the Buddhist Churches of America.

## CEYLON INVITED TO SANGAYANA

The Government of the Union of Burma has invited Ceylon to send a Maha Nayaka Thera or a Sangha Nayaka Thera to participate in the last session of the Tika Sangamaya — the great recital of the sub-commentaries — which will be held for three months in Rangoon, starting on November 26.

Among the other Theravada countries which would participate in the Sangayana are Cambodia, Thailand and Laos.

So far the Buddha Sasana Council of Burma has held four sessions of the Sangayana and Ceylon was represented by the Ven. Ransegoda Saranapapa Thera, Ven. Aggamaha Pandita Polwatte Buddhadatta Maha Nayaka Thera and Ven. Aggamaha Pandita Ananda Maitreya Thera.

## DHARMAPALA DAY CELEBRATED

The birthday anniversary of the late Anagarika Dharmapala, who waresponsible for the revival of Buds dhism in India, was celebrated at a public meeting held at Vihara Maha Devi Park, Colombo.

Several speakers paid tributes to the work he did for the revival and the propagation of Buddhism. The Ven. Parawahera Vajiranana Nayaka Thera, who presided, said that dead leaders like the Anagarika Dharmapala had worked relentlessly to propagate Buddhism.

A decorated car bearing a life-size statue of the Anagarika Dharmapala was conducted in procession from the headquarters of the Maha Bodhi Society to the venue of the meeting. The late Anagarika Dharmapala was the founder of the Maha Bodhi Society.

The services rendered by the Anagarika Dharmapala for the revival and re-establishment of Buddhism in Ceylon, the land of his birth, and India, the land of his adoption, were recalled at a meeting held at the Maha Bodhi Hall in Calcutta.

Celebrations also took place under the auspices of the Maha Bodhi Amedkar Mission, the oldest Buddhist institution in Gujerat. Mr. L. G. Parmar, editor of *Jyoti*, presided. Several speakers addressed the gathering.

## ERROR IN INDIA'S STATE EMBLEM

The Indian State Emblem, it is pointed out, suffers from a tragic historical error in so far as it does not represent in full the original form of the Asoka Pillar at Sarnath.

The present Emblem is without the Wheel on the top which fell off from the Pillar at Sarnath as it stood uprooted out in the open and was broken into fragments.

The defect was brought to the notice of Prime Minister Nehru and President Rajendra Prasad. While Mr. Nehru frowned and fumbled on the issue, Dr. Rajendra Prasad was reported to have been in favour of suitable modification.

The matter then reached the General Purposes Committee of the Lok Sabha, New Delhi, who are said to have stated that it was desirable that the State Emblem should be free from any historical error. The Committee suggested that the Wheel should be restored on the back of the Lions.

As is well known, the Archaeological Department reconstructed the original Wheel of the Dharma with 32 spokes, from the fragments.

According to historical circles, the symbolism of the monument is to affirm the supremacy of the spiritual over the physical, as signified by the Wheel on the Lions, the Force of Law (Dharma) subduing the Law of Force.

On seeing a report about this error, Mr. Nehru is said to have remarked: "I do not know how this error crept in. But it is too late".

## ANCIENT MANUSCRIPT FOUND IN TIBET

The oldest plam-leaf manuscript written in the Sinhala language so far discovered has been found in a Buddhist monastery of Saiskya in Tibet by professor Rahula Sanskrtyayana of the Vidyalankara University, Colombo.

Reference to this is made by Mr. A. Dewaraja, acting Government Archivist and Registrar of Books and Newspapers in his administration report for 1960. Copies of this manuascript are now available for reference at the Vidyalankara University.

According to Dr. P. E. E. Fernando, Lecturer, Ceylon University, this manuscript could be assigned to the 13th century.

## PEACE PAGODA FOR SAN FRANCISCO

An authentic Japanese Peace Pagoda is to be built in San Fransisco to symbolise eternal peace and closer relations between Japan and the United States.

This five-storied pagoda, part of a huge Japanese Cultural and Trade Centre, is scheduled for completion by 1963 in the centre of the city.

The president of the National Securities and Investment Inc, Mr. Tokioka, who was visiting Japan, said that 2,000,000 visitors who go to San Francisco each year would be greatly impressed by the Peace Pagoda.

During his visit to Japan, Mr. Tokioka met Japanese Government and business leaders to discuss matters related to the proposed centre. Mr. Minoru Yamasaki, a well known United States architect, has been picked to design the centre.

## JAPANESE MONK TO STUDY IN INDIA

A young Japanese monk from Kobe has arrived in India to make an advanced study of Buddhism for about one year at the invitation of the Maha Bodhi Society of India.

The monk is Seiho Takasaki, 31 years, superior of Hotei-son temple, Hyogo-ku, in Kobe, Japan.

About two years ago Seiho Takasaki enrolled himself in Otani University as a post-graduate student to pursue his research on Buddhism. Since then he had exchanged letters on Buddhism with the Maha Bodhi Society.

## BO SAPLING FOR THAILAND

A sapling of the sacred Bo Tree at Anuradhapura in Ceylon is to be planted at Thailand's new monastery at Bangsaen, 67 miles from Bangkok.

The sapling was presented to the Charge d'Affaires of the Royal Thai Legation in Ceylon, Mr, Avuda Petchsingh, by the Nayaka Thera of the Sri Maha Bodhi Vihare, Anuradhapura, at a ceremony at the temple premises.

This is the second sapling from the sacred Bo Tree to be presented to Thailand. The first was given by the late Mr. D. S. Senanayake, on his visit to Bangkok in 1949, as Ceylon's Prime Minister.

## DONATION BY CANADIAN CHINESE

The well-known Canadian Chinese Buddhist, Mr. Chan Li-wu, who has made numerous contributions towards the promotion of Buddhism in Taiwan and elsewhere, has added another subscription to his long list of donations to the Buddhist cause by giving over to a special committee a building of his, located at Chungking South Road, Taipei.

The building, valued at several thousand New Taiwan dollars, is for the generation of a fund to be used in establishing Buddhist scholarships in universities, colleges and other cultural and Buddhist institutions and subsidising the compilation, printing, translation and publication of Buddhist books in Chinese or other languages.

The house comprises a three-storey building and warehouse in the busiest street in Taipei. The special committee set up to manage this house is named "Chan Yu-tsai Foundation for Buddhist and Cultural Scholarships" in memory of Kulapati Chan Yu-tsai who was Mr. Chan Li-wu's uncle.

## GLORIOUS DAYS OF BUDDHISM

As against the present conditions, India had achieved great glory in the time of Buddhism, said Prime Minister Nehru addressing a meeting of the All-India Congress Committee at Madurai.

He said that in the time of Buddhism, India made a tremendous impact on the life, culture, architecture and language of the people in many countries of South East Asia, China, Japan and Mongolia.

"One found the finest example of Indian architecture in some of these South East Asian countries than in India", he added.

## PROTEST AGAINST PHOTOGRAPHERS

Police were summoned to the famous Rock Temple in Dambulla, Ceylon, when some West Germans attempted to photograph a woman seated on a Buddha statue. To take the picture the photographers stood on the Mal Asana or the flower altar.

Some local pilgrims who were present in the temple at the time, protested against this action and when the photograpers paid no heed to their request, they attempted to assault the foreigners.

The pilgrim party then complained to the Nayaka Thera of the temple. He promptly telephoned to the police. A man who accompanied the foreigners said that they were interested in shooting some scenes from Ceylon for a Buddhist film.

## ADVISORY BOARDS FOR TEMPLES

The setting up of advisory boards for the proper administration of places of Buddhist worship, which draw large crowds, is being considered by the Ministry of Cultural Affairs, Ceylon.

For a start it is proposed to set up these boards for Kataragama, Sri Pada and the Kelaniya Raja Maha Vihara. These boards will advise the Minister on the proper administration of these places. The boards will be in charge of the general supervision of these places and take over

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the functions now exercised by Government Agents.

Another function of the boards will be to keep a proper account of the collections and keep a record of the gold offerings made to the temples.

## PRICELESS ART ON VERGE OF RUIN

The priceless wall paintings and ancient wood carvings in the Dambadeniya Raja Maha Vihare, Ceylon, are reported to be falling in ruins.

The walls are crumbling and veewils have attacked the wood work. The upper storey of this 200-year-old temple is in imminent danger of collapse.

The incumbent monk of the temple, Ven. Kempitiye Saranankara Nayaka Thera, said that it was lack of money that might deprive posterity of such treasures as those paintings and carvings.

The Vihara was poor, he said, and there was no money in the coffers to repair the ravages of time.

## TAXI DRIVER A MISSIONARY

Writing about taxi drivers in the *Times of Ceylon* a correspondent says that when he had hardly sat back in a taxi the driver thrust a framed letter into his hand and asked him to read it.

He read it. It was a letter from Dr. Rajendra Prasad, the President of India, thanking M. G. Appuhamy, the taxi driver, for the gift of a copy of the *Dhammapada*.

Appuhamy showed him more letters from other world celebrities, all thanking him for his gifts of books on Buddhism. He asked Appuhamy what his line was.

He said he had only one aim—to spread world peace through Buddhism. "So I send copies of the *Dhammapada* to world leaders", he said. He believes in doing good deeds.

Apart from spending all he can spare on religious work, he buys at least one or two Buddhist books monthly for his missionary work. Appuhamy showed two books he had with him. The gold lettering at the corners indicated that one was meant for Mr. Macmillan, Prime Minister of England, and the other for Mr. Kennedy, President of the United States.

## PENANG PALI SCHOOL

The second anniversary celebrations of the Mahindarama Sunday Pali School, Penang, were, held on September 17, with great enthusiasm.

On the eve of the anniversary, the Ven. M. M. Mahaweera, Maha Nayaka Thera of Mangala Vihara, Singapore. preached the Buddha-Dhamma in English.

The anniversary day began with the observance of the Precepts. In the afternoon the prize distribution commenced at 4 p.m. The Hon. Secretary said that it was his greatest pleasure to have in their midst so many distinguished guests and representatives of Buddhist organisations.

The "Honoured Hymns of the Triple Gem" and the "Stanzas of Victory" were rendered by the Junior students of the Pali School followed by a Buddhist hymn in Mandarin by the Phor Thay Buddhist School.

The Principal, Pandit P. Pemaratana Thera, read the second annual report touching on the various activities of the school.

Speeches were made by the Ven. Sumangalo, the Ven. M. M. Mahaweera of Singapore, the Acting High Commissioner for Ceylon, the Yang Teramat Mulia Tunku Mohamed Jewa Haje of Alor Star and Senator Cheah Seng Khim.

## WORLD FELLOWSHIP OF BUDDHISTS

The sixth conference of the World Fellowship of Buddhists is scheduled to be held in Cambodia, commencing on November 12.

U Chan Htoon, a judge of the Supreme Court of Burma, who is the president of the Followship, will preside over its proceedings.

The representatives of the Ceylon branch of the Fellowship, who will attend the conference, will leave by air on November 8. It is expected that about five will represent Ceylon.

The first conference of the Fellowship was held in Ceylon under the presidentship of Dr. G. P. Malalasekera, who is now Ceylon's representative at the United Nations.

The last conference was held in Bangkok, Thailand. The other three conferences were held in Burma, Nepal and Japan.

## FIRST CHETIYA IN VIET NAM

The foundation stone for the first Chetiya in Viet Nam was laid recently by Ven. Narada Maha Thera of Ceylon. On his arrival at Saigon airport, Ven. Narada was received by more than 300 persons including a representative of the Government of South Viet Nam.

He is expected to return to Ceylon next month with a party of Vietnamese pilgrims.

Ven. Narada wrote: "You will be pleased to hear that I laid the foundation stone to the first Chetiya in Viet Nam. The inauguration ceremony might probably take place before the end of October (this month).

"At a cost of about 40,000 piastres (about Rs. 5,000) they have built a fine small house for me in a meditation centre about 100 miles from Saigon."

The crystal which crowned the pinnacle of the Mahiyangana Chetiya, the oldest dagoba in Ceylon, which has now been restored (see page 11)

*Letters to the Editor*

# APPEAL TO PREVENT NUCLEAR WAR

NEVER in his long history has man gone so far as to commit suicide. In the past he didn't have the means of mass-destruction. But since the Second World War, within the short span of two decades, means of mass-destruction have not only been discovered and developed but they are being kept ready for the "enemy".

But, once a nation launches on a war, the retaliation from the "enemy" will give it a mortal blow. And following the chain of reaction the citizens of other countries, not to speak of those belonging to the warring nations, will be wiped out. By all accounts, the chance for the survival of mankind is slender.

In the din of the preparations for battle, the history of the long and arduous struggle of man for a decent civilization is overlooked. The experience that war never ended war, or nations, is not remembered. Neither the fact that the victor will not necessarily benefit, nor the truth that hatred never ceases by hatred are recalled.

In the heart of every sensible person there is fear. Paralized with terror, man is drifting towards his own destruction. It has, therefore, become the duty of every sensible person to raise his or her voice for the prevention of a nuclear war.

Let us all join in a concerted effort to prevent war, and let us all pray that the leaders of the great nuclear nations will have the wisdom and the strength to preserve peace.

Pessimists might scoff at the idea of puny individuals crying hoarse for peace, but if all the sensible persons in the world are united in their thinking that war now means suicide, there is no reason why man cannot succeed in saving himself.

Let us, therefore, appeal to the great leaders of the nuclear nations to prevent war.

**Bhikkhu Amritananda,**
*Vice-President, World Fellowship of Buddhists, Nepal.*

## BUDDHIST SOCIETY PATRON

IN the August issue of your magazine, *World Buddhism*, under the caption "Hungarian Buddhist Mission", appears a letter from Ven. Dr. Ernest Hetenyi, Leader of the Hungarian Buddhist Mission, Budapest, with reference to a report published in your April number to the that effect His Holiness the Dalai Lama had become the Patron of the London Buddhist Society and purporting to correct the statement then made that this was the first time His Holiness had so honoured any Buddhist organization outside Tibet.

I beg to correct this "correction".

It is quite true that, as pointed out by Ven. Dr. Hetenyi, the Dalai Lama and the Panchen Lama were both invited by Rev. Rudolph Petri (now a Hindu swami) to become Patrons of the Western Buddhist Order and the Arya Maitreya Mandala on the occasion of Their Holiness's visit to the Ananda Vihara, Bombay. It is also true that the Winter 1956 issue of *The Western Buddhist* carried an editorial claiming that Rev. Petri's invitation had been accepted.


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However, on reading this editorial my suspicions were aroused by the fact that there was no reference to any written communication from Their Holinesses announcing their acceptance of the invitation. As His Holiness the Dalai Lama was then at Kalimpong I accordingly made enquiries among the members of his staff and in the course of a day or two was informed that the invitation had been merely a verbal one, conveyed through His Holiness's official interpreter, and that no reply had been vouchsafed.

Your original report that the London Buddhist Society is the first Buddhist organisation outside Tibet to be honoured by the Dalai Lama's becoming its Patron is, therefore, correct. In any case, as this society is the oldest and largest Buddhist organisation in the West it is natural that His Holiness should express his appreciation of its services to the cause of Buddhism by conferring on it this singular distinction.

In making this correction, I do not doubt the good faith in which Ven. Dr. Hetenyi made his "correction", for he had no reason to suspect the accuracy of the report appearing in *The Western Buddhist*. The truth of the matter would seem to lie between the Editor of this publication and Mr. Petri.

**Bhikshu Sangharakshita,**
*Kalimpong, West Bengal.*

## LEGACY FOR SPREAD OF BUDDHISM

ONE Mr. Walter Schmidt of West Germany, it is learnt, had left a large legacy to be managed by a trust in Ceylon for the propagation of Buddhism in Germany.

Though many years have passed since the death of Mr. Schmidt, it is regrettable that no information regarding the legacy, the statement of expenditure for the years already passed etc., are available from the Ceylon embassy in Bonn or the Buddhist House in Berlin.

It is to be greatly deplored that no steps have so far been taken to form a committee of German Buddhists to draw out a plan how best to use the legacy for the spread of Buddhism in Germany. It is also rumoured among German Buddhists that some of the active members of this trust have business connexions in Germany.

This and the absence of information about the trust have made the German Buddhists a bit suspicious about the proper management of this trust.

There are a large number of Buddhists in Germany and many more are becoming interested in the study of Buddhism. Books are being published in the German language and many Buddhist societies are in need of money for building meditation halls, libraries etc.

Therefore, it is very important that the members of the trust should see to it that the money of the legacy be properly and carefully spent with the advice of Buddhist leaders in Germany.

**Dr. E. Schwrzkopf,**
*Berlin.*

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## History of Buddhism . . .

(*Continued from page* 8)

These Buddhists still speak and write Arakanese. It was under the influence of the Arakanese kings that Buddhists here changed over from the Mahayana school to the Hinayana.

But it is not surprising that the mysticism of the Mahayana school was not lost. Mysticism appeals to Bengalis. There are even to day vestiges of the Tantric school in East Pakistan.

Any study of East Pakistan would be incomplete without an understanding of Buddhism. Buddhist relics have been found in Mainamati, Comilla, Paharpur, Rajshahi, Mahastangarh and Bogra. Search for Buddhist relics is recent. As the search is intensified more relics are likely to be found.

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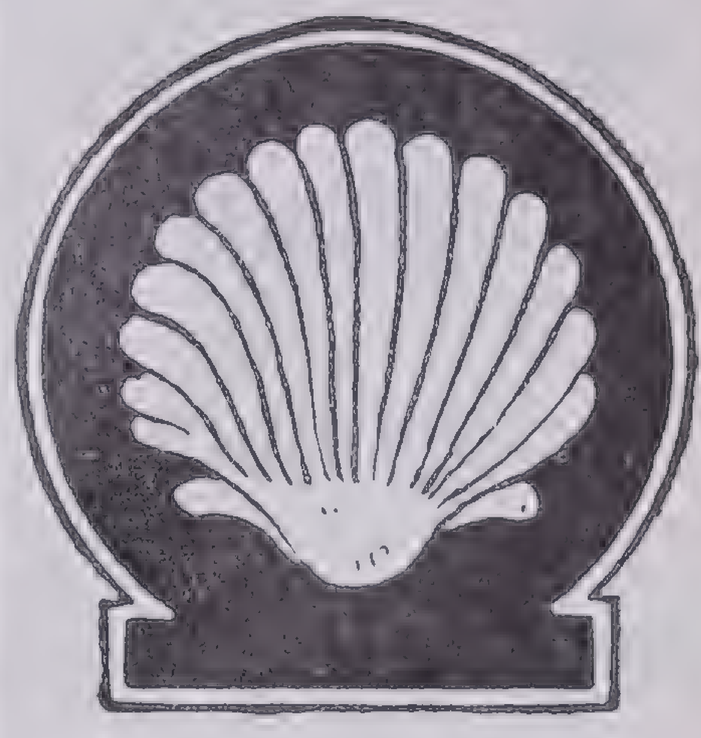

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# BUDDHISM AS THE STATE RELIGION

By U Nu
*(Prime Minister of Burma)*

THE desire to make Buddhism the State Religion of Burma is not the desire of a few individuals, a few groups nor of a few organizations. It is the desire of the overwhelming majority of Buddhists.

This is not a desire which arose yesterday or a few days ago. It is a desire which has risen since 1947 when independence was certain.

It would be necessary to explain why this desire should have remained dormant for over 14 years and should now emerge.

The year 1947 when this intense desire first arose was a year of intense striving for independence. It was anxiously realized then that if the Buddhist majority should make a strong claim for the adoption of Buddhism as the State religion, in pursuance of their intense desire, the ensuing conflict betweeen those who were for and against it would have an adverse effect on the independence struggle.

Accordingly, monks, laymen and the mass of people curbed their intense desire and held themselves from moving stubbornly forward.

## INSURGENT DANGER

Three months after independence the multi-coloured insurgency which shook the whole Union broke out extensively. And for a second time the overwhelming Buddhist mass curbed their intense desire.

When the insurgent danger had subsided and breathing became easier we initiated the arrangements in early 1951 for the convening of the Sixth Great Buddhist Council. On the completion of these arrangements in 1954 we commenced the Sixth Great Buddhist Council, About three months before the closing of that Great Council I resolved for three reasons to urgently make Buddhism the State religion.

I noticed that with each day of the Great Council there arose in me overwhelming generous faith. Through the stimulation of this great generous faith there arose in me the overpowering desire to perform urgently, after the great deed of merit of successfully and gloriously convening the Sixth Great Buddhist Council, another equally great meritorious deed of making it possible for Buddhism to become the State religion. This is the first reason for my resolution to make Buddhism the State religion.

I believed that just as I had an overwhelming desire to make Buddhism the State religion so also would there be an overwhelming desire among monks, laymen and the Buddhist mass of people. This belief was the second reason for my resolution.

I believed honestly that since the desire to make Buddhism the State religion was daily rising like a great tide in the hearts of monks, laymen and the Buddhists mass of people, if this matter were postponed for some length of time there would soon come a day when it would fall into the hands of fanatical political leaders and fanatical Buddhist monks and laymen.

If this matter should fall into their hands I believed honestly that they would make laws which would be inefficacious in the promotion of Buddhism; make the original suspicions of non-Buddhist citizens of the Union increase in respect of making Buddhism the State religion, and would be void of the three eternal laws of liberty, equality and justice.

Because of these three reasons I invited the leaders of the then AFPFL and submitted to them my desire to make it possible for Buddhism to become the State religion. On receipt of their approval I declared publiclty my intention, both as President of the AFPFL and as Prime Minister, for the first time, before 2,500 monks and a huge crowd of laymen convened to celebrate the successful completion of the Sixth Great Buddhist Council and the 2,500th anniversary of the Sasana on Full Moon Day of Kason of the Burmese year 1314 or May 22, 1956.

Later, as a first step in the implementation of the approval I Invited in turn Buddhist leaders as well as non-Buddhist leaders and profoundly discussed this matter with them. However, misfortune

intervened during the conduct of these discussions in the form of a serious conflict among leaders of the AFPFL.

After the AFPFL split, I promised publicly for the second time, on behalf of the Clean AFPFL, that if the Clean should be returned to power I would continue to implement the promise I had made—to make Buddhism the State religion.

In keeping with that promise, as soon as we had assumed power the Government formed a Commission of monks and a Commission of laymen to enquire into the opinions of Buddhist and non-Buddhist monks, laymen and the whole mass of people and to solicit valuable suggestions and comments in the matter of making Buddhism the State religion.

We sincerely desired the Bill proposing making Buddhism the State religion to avoid any provision whatsoever which would in any way restrict or affect either directly or indirectly the right to freedom of professing any religion and freedom to extend that religion, which rights relating to religion are firmly guaranteed in the Constitution.

Furthermore, we sincerely desired that the making of Buddhism the State religion would avoid by all means the creation of a class of Buddhists and non-Buddhists.

There is a factor which directly supports the contention that Government should provide the leadership in religious matters. *Guna vante passenti jana*. People take note only of those who have status and authority. If the Government encourages religion the people in the country too will encourage and support religion. Since this is clear, should not the State assume leadership in the promotion of religion ?

The notion that religion is an opiate drug has spread in the world. The people who are propagating this notion are not ordinary people, they are Governments. They are Governments who believe in their bones that religion is a drug. They are threatening to replace the drug religion with their notion. These Governments are endeavouring day and night with a huge constellation of persuasion and threat to realize their objective.

## A QUESTION

May I pose a question. Should this notion that religion is a drug propagated through various means by Governments be resisted along by ordinary citizens who cherish religion ? Should not Governments which cherish religion assume the leadership in resistance ?

These questions I have posed should not be answered superficially nor lightly. Speaking for myself, as I have given them first consideration I have for long come upon the correct answers.

1. If the Government can provide for the benefit of the people of the nation in the short span of life of this existence it should not only be able to provide for their well-being in the inestimably long future existences but should actually do so.
2. Since it is the disposition of people to perform those acts which leaders of status have perfomed the Government will have to assume leadership in the promotion of religion and sasana.
3. Since Governments themselves are propagating the notion that religion is a drug all Governments which cherish and respect religion must assume leadership in religion in order to ably resist that notion.

It has come to my notice that from the moment we initiated definite action to make Buddhism the State religion there was profound joy amongst Buddhist monks and laymen. When steps were taken to present the matter to Parliament I noticed again that the joy of Buddhists throughout the Union increased manifold.

In truth, Buddhism is to be made the State religion not for festivals and celebrations but to help fulfil completely the wish of Lord Buddha. What is his wish ? I will attempt to answer it simply and clearly.

He does not wish living beings in the thirty-one worlds to circle incessantly in the four nether worlds, the world of humans, the six celestial abodes and the twenty domains of brahma gods, subject to birth, old age, disease, death, separation from loved ones, association with unloved ones, not getting desired things, not desiring obtained things and other such suffering of samsara's cycle of existences.

If possible he desires living beings to be delivered urgently of these sufferings of samsara and to realize Nibbana where there is no more old age, sickness, death; and being born again in another existence if ended.

If Nibbana cannot be relized quickly and the thirty-ond abodes must be circled he desires all living things to be liberated from the domains of hell, animal abode, peta-abode and titan-abode where suffering is a million million times greater than the suffering in the abodes of humans, celestials and brahmas.

If liberation from the four nether worlds is attained and circling takes place only in the abodes of humans, celestials and brahmas, it is his desire that beings circle not as stricken humans, celestials and brahmas but as happy ones.

## PARAMI

If our Lord Buddha had been selfish in his existence as the hermit Sumedha he could have realized the golden country of Nibbana where there is no old age, sickness, and death. His completely mature, *parami* would have made that possible.

Due, however, to the stimulus of his boundless compassion for all living beings the future Buddha renounced the already realizable prize of Nibbana. After that renouncement he practised without peer, for one hundred thousand cycles and four immensities, the ten *parami* of charity, precept, renunciation knowledge, effort, forbearance, truth, resolution, loving-kindness and detachment in order that living beings may be liberated from the suffering of samsara.

The fulfilment of *parami* is not a task that is to be undertaken lightly. To enable some understanding of the dimensions of *parami* may I present the *parami* of charity as an example.

Though one's riches may be counted by crores and crores yet one should be able to give them all away when requested. A king should be able to hand over his kingdom to anyone who asks for it as a gift. One's royal daughter, royal son and royal queen should be renounced and donated if requested. If the eyes or limbs are asked for one should be able to part with them. If life is asked it should be offered.

This is the *parami* of charity practised by embryo Buddhas. All the other nine *parami* too have to be practised strenuously without peer by all Bodhisattvas.

If we do not help fulfil the wish of the Lord Buddha who in his great compassion for all living beings practised without peer for one hundred thousand cycles and four immensities to fulfil the ten *parami* there can be no one else in the whole world for whom we should wish to do so. Therefore, all Buddhists

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should take heed of the responsibility to endeavour to the utmost of their physical and intellectual strength to fulfil his wish.

In the discharge of this duty all Buddhist monks and laymen will have to undertake two tasks. These tasks are:

1. To speak, act and think in accordance with the wishes of Lord Buddha.
2. To endeavour so that others too may speak, act and think in accordance with the wishes of Lord Buddha.

There are now some unrestrained monks who without regard for the Lord Buddha are committing blemished acts in thought, word and deed. For one insignificant fish the whole boat rots, as the saying goes and for these few unrestrained monks the light of Sasana cannot shine bright but is dimmed. The Vinaya rules are the life of the Buddha's Sasana. If the Vinaya rules endure the Buddha's Sasana endures.

I ernestly urge all those monks and laymen who cherish the Buddha's Sasana with their lives not to be satisfied with performing feasts of welcome and ceremonies of support but to endeavour with all their physical and intellectual strength to expel these unrestained monks, who are darkening the light of the Sasana and destroying it, from the bounds of the Sasana.

On my part I wish all monks would observe fully the 227 Vinaya precepts laid down by Lord Buddha. If the Vinaya precepts are fully observed the generous faith of all Buddhists would know no bounds. Nevertheless, in the inability to observe all 227 precepts, if the following 12 rules contained in the Dhamma Vinaya Order promulgated by the Sixth Great Buddhist Council could be observed we would all be highly satisfied. The twelve rules are:

1. Avoidance of commerce.
2. Avoidance of handling or accepting gold and silver.
3. Avoidance of presenting fruits and flowers and prescribing medicines.
4. Avoidance of transgression of the six precepts, giving livelihood as reason.
5. Avoidance of attendance at zats, puppet shows, anyein shows, cinemas, theatres, circuses, foot-ball games, boxing tournaments and other such entertainments.
6. Avoidance of attendance at horse-races, boat-races, cattle shows, and participating in gambling.
7. Being fully robed in entering the town or village.
8. Avoidance of crime.
9. Avoidance of entry at improper hours into towns and villages.
10. Avoidance of entry into improper places in towns and villages.
11. Observing the remaining precepts with one's life.
12. Avoidance of all acts which are improper for monks except of pariyatti study and paripatti practice of the Teachings.

It is necessary for the people in accordance with the Pali. *Voveya danam databbam*, to select and worship those restrained monks who dwell and practise in accordance with the Dhamma Vinaya Order of the Sixth Great Buddhist Council and to reject and not worship nor offer the four gifts to those unrestrained monks who contravene the requirements of the Dhamma Vinaya Order.

If the people do not thus differentiate but continue to worship, take refuge in, and offer gifts to these unrestrained monks they will be watering a poison plant. These people will then be accomplices in the destruction of the Sasana.

I earnestly urge all Buddhists to pay serious attention to differentiating between restrained and unrestrained monks in their worship.

## SASANA

All who cherish and have faith in the Sasana would fear its disappearance. If the Sasana disappears it would be impossible for living beings to know which are the laws of merit and which the laws of demerit; which are the causes of birth in the nether worlds and which are the causes of liberation from birth in the nether worlds; which are the causes of continued circling of samsara with attendant old age, sickness, and death and which are the causes of liberation from samsara and realization of Nibbana, where there is no old age, sickness, nor death.

It is for this reason that I urge the hourly, daily, nightly, yearly uninterrupted attention to the task of exoelling, with utmost endeavour, unrestrained monks from the Sasana.

Lay Buddhists will also have to modify their way of life in order to fulfil Lord Buddha's wish of letting all living beings realize Nibbana as soon as possible, that living beings should be liberated from the nether worlds in the interim before Nibbana is realized, that in passing to and from existences in the human world, the worlds of celestials and abodes of brahmas living beings should be happy.

(*Continued on page* 25)

# Protest Against Buddha Film Made in Japan

A protest against the film of the life of the Buddha, "Sakya," made in Japan (see *World Buddhism* of September 1961) has been made by the Young Men's Buddhist Association of Colombo.

The YMBA has written to Sir Susanta de Fonseka, Ceylon's Ambassador in Tokyo, appealing "on behalf of the Buddhists of Ceylon" to use his good offices to have that part of the film cut out, to which objection is taken.

A similar protest has been made by the Young Women's Buddhist Association of Colombo and a letter sent to Sir Susanta.

A third party who have protested against the film are the Buddhists of Pegu in Burma. They have condemned the film.

The letter of the YMBA to Sir Susanta states:

"The Asian edition of the American weekly news magazine *Time* contains at page 41 of its issue of August 1961 an account of the life of the Buddha film produced by the Daiei Motion Piture Co. of Japan. (Director Kenji Misumi).

"We learn with some satisfaction that in the second part of the film, obviously relating to the incidents in the life after the attainment of Enlightenment, no living actor is to represent the Buddha, he being depicted symbolically by a ray of light of a murmur of thunder:

"The review ends with the statment: I think it is a good picture and it will not offend devout Buddhists. As for the mass of Japanese people they are not devout enough to be offended. They just like movies).

"We are gratified that some consideration for the feelings of Buddhists outside Japan have entered into the minds of the producers of the film.

"We are however startled by another particular referred to the film in the following words quoted from the same review:

"(The script even avoids mentioning the birth of the Enlightened One's child, *but otherwise spares nothing:* the cartoon bevies of sensual maidens, who surround the young prince, *the rape of his wife by the malevolent cousin Devadatta, etc*).

"We do not know whether the film reviewer is correct in his reference to the incident depicted by the film but if he is, we must point out that there appears to be no foundation whatever for such an incident.

"Whatever be the feelings of Japanese Buddhists, we can assure you that Ceylonese and Burmese and most likely, Thai Buddhists, who being near neighbours of India and whose traditional Buddhist learning consisting of the ancient chronicles containing the only authentic versions of the life of Prince Siddhartha must certainly be offended at the introduction of such an incident.

"According to the Indian chronicles which after all provide the original source material for any life of the Buddha, Prince Siddhartha's wife and Devadatta were brother and sister and children of the same father and mother. Any suggestion of incest or rape of the sister by a brother must appear revolting in the minds of local Buddhists, especially when such an incident has no support whatever in the chronicles.

"Buddhists here as well as in Burma have in the past always expressed their unqualified protests against any commercial undertaking attempting to produce a film of the Buddha's life because distortions are bound to occur when a film is produced with an eye to box office profits.

"We feel that the inclusion of the incident referred to above whether the film is screened in Ceylon or not, will cause a disturbance of religious feeling among the Buddhists of South East Asia who regard Siddhartha's wife as the supreme example of Buddhist womanhood and an arahant and saint second only to the Buddha himself.

"We may take this opportunity to mention that when the Indian film, Bimal Roy's 'Life of Buddha,' produced with great feeling and understanding was screened in Ceylon it engendered a great wave of good feeling between the Buddhists of Ceylon and the people of India.

"We are anxious that the Japanese film on the same subject should not suffer in contrast and result in bringing about any bad feeling between the Buddhists of the two countries.

"We, therefore, on behalf of the Buddhists of Ceylon appeal to you for your good offices to have that part of the film relating to the incident referred to above cut out of the film and any reference in propaganda meterial relating thereto expunged".

A correspondent in Tokyo states that the film has evoked angry protests from Ceylon and Burma because of its misrepresentation of historical facts and also because certain scenes are regarded as being in bad taste and outrageous.

The film has been billed as an eye-pleasing extravaganza. The film has been produced on the lines of Hollywood spectaculars and is apparently aimed at the European and American markets.

Burma has lodged a written protest with the Japanese Government while the Ceylon Ambassador in Tokyo has lodged a "very sorong" oral protest. The "sense of horror" of the Ceylon Government has been expressed to the Japanese Ambassador in Colombo.

Early this year the film company was planning to shoot the picture on location in India, but the Indian Government is said to have taken exception to certain sequences in the script which misrepresented eertain historical facts.

The producers then changed plans and shot the movie in Japan with a Filippino actress in the female lead. what is regarded as particularly objectionable is a scene about the raping of prince Siddhartha' wifes.

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*London Vihara*

## ACTIVITIES IN SEPTEMBER

Ven. Vinita Thera of Vajirarama, Colombo, who spent a week at the London, Vihara, left on October 7 for the U.S.A.

On Friday the 8th the Ven. Saddhatissa gave a talk to a Buddhist Group at Balham, London on, "Some Aspects of Abhidhamma Philosophy". He explained *citta* and *cetasikas* with the help of charts and diagrams drawn on the black-board by a keen student of the Abhidhamma.

On the 12th the Ven. Wachissara gave a talk on Buddhism to the members of the Streatham Youth Group at the Methodist Church in Streatham. The Hon. Secretary, Miss Susan Noble, has sent the following letter of appreciation :— "Many people at the meeting told me afterwards, how interested they were in Buddhism, and I know that all of us now wish to find out more about it, to compare it with our own religion. We were particularly interested in the idea of concentrating on one thought, which we find very difficult, as we are not used to such concentration".

The death occurred suddenly on the 14th of Mr. Erich Baylis of Barnet, aged 59, a sincere friend of Buddhists from Burma and Ceylon.

On the 22nd a Brains Trust was organized by a local branch of the Workers Education Association in Brookmans Park, Hatfield, as the start of a year's class in Comparative Religion. There was a question box from which questions were taken which had been framed by members of the group on various aspects of the subject. The Ven. Dr. W. Rahula and Mr. M. O. 'C. Walshe, Vice-President of the Buddhist Society, London, represented Buddhism.

On the 22nd the Ven. Ravinda Bijaya of Pakistan, arrived in London from the U.S.A. He will be staying at the Vihara for a few days.

On the 23rd Desapreminge Sangamaya observed the Bandaranaike Memorial Day. Dana was offered to the Sangha which was followed by a sermon given by the Ven. Saddhatissa. About 50 Ceylonese students attended.

Sunday the 24th was Full-moon Day. At the Vihara a special Buddha-Puja took place, in which a large number of Eastern Buddhists took part. In the evening the Ven. Saddhatissa gave a sermon in which he explained the significance of the Day. This was the day on which honey was offered to the Buddha by a monkey during his Vassa in the jungle of Parileyya.

On the 26th the second anniversary of the death of the late Mr. S. W. R. D. Bandaranaike, Prime Minister of Ceylon, was celebrated at the Vihara.

On the 28th the Ven. Dr. Rahula who had stayed at the Vihara for several weeks, returned to Paris.

# Buddhist Youth Session in Singapore

(From a correspondent in Singapore)

An unprecedented, week-long Buddhist Youth Seminar was inaugurated on August 13, by the Consul-General of Burma, Deputy High Commissioner of Ceylon and the Deputy Consul of Thailand at the Jayanti Cultural Hall, Sri Lankarama, St. Michael's Road, Singapore.

The Consul Generals of Burma and Thailand lighted the traditional sacred oil lamps setting in motion the spirit of the Seminar. The baton of command was ceremoniously handed on to the Camp Commandant, Mr. Upali Sena, by the Acting High Commissioner of Ceylon, Mr. Elmo Joseph. Then the youth were sworn in to the Seminar by the Camp Commandant, with the following oath, which was read both in Sinhalese and English :—

May those assembled here today bear witness unto my solemn pledge :—

I do hereby solemnly declare to serve the cause of the Buddhist Youth Seminar.

The Buddha, the Dhamma and the Sangha shall be my refuge. The Five Precepts shall be my code of conduct.

All participants at the Seminar are my brothers and sisters dedicated to the Triple Gem. May I safeguard their shortcomings if any.

May I serve them with understanding, patience, honour and dignity. May I be perfect to serve and serve to perfect the State of Singapore.

Then the Seminar participants were divided into two camps, named after four great personages of the Sinhala Buddhist world — Dutugemunu and Vihara Maha Devi; Mahinda and Sanghamitta.

The president of the Sinhalese Association, Mr. P. E. Pereira, handed the Sinhala Flag to the standard bearers of the Dutugemunu-Vihara Maha Devi camp and the president of the Singapore Buddhist Association, Mr. T. A. Simon presented the Buddhist Flag to the standard bearer of the Mahinda-Sanghamitta, group.

Throughout one week, over 84 Buddhist youths went through a strenuous programme of Theravada Buddhist activities according to Sinhala tradition, which included excursions and fraternal visits to Buddhist temples, cultural activities with Sinhalese, Malayan and English songs, dance, dharma-poetry and party games, manual work and lectures, forums and debates on Leadership and Guidance.

Daily the youth hoisted the Sinhala and Buddhist Flags ceremoniously. In the evenings the girls lowered the Flags. At lunch time, the monks were led under canopy for dana and boys washed their feet.

Fifty of the youths camped one week in the Sri Lankarama Temple grounds observing the traditions of the Theravada Buddhists.

The Seminar was ably directed and organised under the sole charge of Ven. Ananda Mangala and assisted by Ven. Aggadhamma Thera ((Thai monk).

The Seminar ended on August 20 with the Festival of Youth. Before the Festival of Youth, the baton of command and the Sinhala and Buddhist standards were ceremoniously handed back to the president of the Sinhala and Buddhist Associations and Mr. Elmo Joseph respectively. At the close of the ceremony the meeting unanimously passed the following resolutions :—

We members of the Buddhist Youth League firmly resolve to dedicate ourselves in the cause of peace and in the service of the State with the blessing of the Buddha, Dhamma and Sangha.

We resolve to respect our parents and elders in every possible way and promise we will be a pillar of strength and source of help to them.

We dedicate every Sunday as the special day of youth in the cause of the Dhamma by steadfastly attending all the activities of the Buddhist Youth League, whether at home or at school, in the field of sport or in the orbit of education and including all social and cultural activities.

We earnestly pledge to uphold the Buddhist traditions and accept the discipline that becomes the path of traditional Theravada Buddhists. May the Triple Gem bless us and the devas protect us. May all beings be well and happy.

The highlight of the closing ceremony was the Veneration of Parents and Elders according to the Sinhala Buddhist tradition by the Seminar participants. All were dressed in white Sinhala national dress. Many parents, well-wishers and guests shed tears of joy and sympathy as their children prostrated themselves in veneration before them creating a precedent in their lives.

The Festival of Youth resumed at 8.30 p.m. It was a special programme by Seminar participants. Some of the main features of the show were Kandyan dances, Malayan folk dances and folk music of Ceylon, Indian Pooja Dance, and Buddhist Hymns by the Buddhist Youth League Choir. The choir was accompanied by its own string band.

On Saturday, August 19, the Maha Piritha was chanted by the laymen of the Parakrama Bahu Group. On the following Sunday, seventeen monks were given Dana to culminate the week-long Seminar.

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# BUDDHIST EXCAVATIONS IN PAKISTAN

(From a Correspondent in Pakistan)

Thousands of the works and specimens of pre-historic and Gandhara, Iranian and Hellenistic and and sculptures which have been excavated during last five years by the Italian Archaeological Mission in Swat River Valley, Pakistan, are to be distributed between Pakistan and Italy.

These excavated articles are in fairly large number. An expert put this number at more than 10,000 consisting of relics, sculptures, gems, caskets of gold and silver, ivory, large images of Lord Buddha, in stone, bronze and other metals, rock carvings, coins, pottery and a host of other articles like glasses of various coloured polishes, coloured floorings, utensils besides scores of stupas.

The Secretary, Pakistan Museum Association, Mr. Abdul Shakoor, who is also the Curator of Peshawar Museum, is proceeding to Swat where he will survey and take stock of the excavations in collaboration with a member of the Italian Mission.

The Italian Archaeological Mission under the leadership of the renowned archaeologist Prof. Giueppe Tucci of Rome University, had been working every summer at many points in Swat State since 1956 on a large scale, mainly at Mingora, the principal town of Swat and Udegram, six miles on Malakand side from Mingora.

At Mingora, the Mission's discoveries have been plenty and cover about six to eight square miles, while at Udegram, they have been considered by far the most important.

## PREHISTORIC PERIOD

Rock carvings at Gogdara at the foothill of Rajgir mountain, according to Prof. Tucci, were prehistoric relics, which determine that these parts were inhabited even in the prehistoric period. These carvings do not seem to have any relation with other carvings of history.

In Mingora, stupas and big mounds near Butkara were testified as those of the Buddhist Period. More than 100 such stupas discovered and excavated round the big one contain caskets and golden ashes containers, while hundreds of sculptures prove the influence of Gandhara, Iranian and Hellenistic features of art.

It is stated that the Japanese Archaeological Mission, which was excavating at Chinaka Dheri (in Shahhaz Garhi area of Mardan District) is not to continue its excavations this year.

According to a source, the Japanese Government has not sanctioned the finances for this time. The excavation works will therefore lie suspended. It is expected, however, that the Japanese team might renew the excavations next year.

The Japanese team had started the excavations during 1959. During the last two years, the Japanese archaologists discovered a number of relics, pottery and the foundations of a monastery of the Buddha.

# BUDDHIST LINKS BETWEEN CHINA AND CEYLON

By Chou Shu-chia

*(Vice-President of the Chinese Buddhist Academy)*

AS early as in the 5th century A.C., eminent monks of China and Ceylon started to have friendly contacts between the two countries.

As we all know, the first envoy from Ceylon to China in history was a Buddhist monk named Ta-mo-yi (Dharmayasas.) He spent as long as ten years on the way and finally reached Nanking, the then Chinese capital, in 406 A.C. He brought along a jade Buddha image of four feet and two inches in height, which was a gift from the King of Sinhala to the Chinese Emperor.

According to the record in Chinese history, this image "was brilliant and lustruous in colour and its features were so extraordinary that it hardly seemed to be a work done by human hand". It was then considered as one of the best masterpieces of Buddhist art of the time.

Four years after the arrival of the Ceylonese monks in China (i.e., in 410 A.C.), the Chinese monk Fa-hsien landed in Ceylon, the "Island of Treasures" in the Indian Ocean. Fa-hsien started his journey on foot from Changan in China in 399 A.C., and after crossing the desolate deserts and climbing over the dangerous Pamir Ranges, he turned southward to India, where he worshipped all the Buddhist holy places and acquired a larger number of Sanskrit Buddhist texts. Finally he sailed over the sea and reached Ceylon.

## GREAT TRAVELLER

Fa-hsien was a great Chinese traveller and was also the first Chinese monk who brought the Buddhist cultures of China and Ceylon into contact and promoted friendship between the poeples of the two countries. He spent more than two years in Ceylon and obtained the full support of the Buddhist brethren of Ceylon with whom he lived harmoniously, and successfully fulfilled his wishes of looking for Buddhist canonical texts. In his well-known *Record of Buddhist Countries* he highly praised the prosperous conditions of Buddhism in Ceylon at his time, extolled the friendliness of the Ceylonese people and described the rich products of the country.

This meritorious work of his was a brilliant counterpart of the *Record of the Western Regions* written by Hsuan-tsang at a later time. (Although Hsuan-tsang did not visit Ceylon in person, he had given us vivid descriptions of the conditions of Ceylon and the customs of its people). Their writings encouraged many Chinese Buddhists to undertake the journey to visit Lanka after them despite the dangers they might encounter on the way.

In 412 A.C., the year in which Fa-hsien returned to China, Sanghavarman of Ceylon translated the *Excerpts of the Mahisasakavinaya* in the first fascicle at the Lu Mountain in China in co-operation with the Chinese monk Hui-yuan (334-417 A.C.). After that in 427 A.C., Nandi, an Upasaka of Ceylon, brought to China in his ship nineteen bhikshunis headed by Devasara on two different occasions to establish the bhikshuni order in China.

In 455 A.C., the Ceylonese monks Yasasgupta, Buddhanandi and three others arrived at Tatung, which was then the capital of the Northern Wei dynasty in North China, after having experienced all sorts of hardships and dangers. They brought along with them three Buddha images, and Buddhanandi also brought to China a copy of the "Buddha's shadow" which he had made from the holy site in a valley in the kingdom of Nagarahara in India.

In the *Record of Buddhist Countries*, Fa-hsien also mentioned about the "Buddha's shadow" in the kingdom of Nagarahara in North India and said that it was left in the valley by Sakyamuni Buddha himself. "It is just like the true form of the Buddha with golden features and a brilliant light.....The kings of different countries sent artists to produce duplicates of it, but none of them could make a copy as good as the original object".

This instance shows that the Buddhists at that time not only made great efforts to spread the religion, but they also did their best for the exchange of culture and art.

With the increase of the friendship of the peoples of China and Ceylon, more and more envoys were exchanged by the governments of the two countries. Yet, the bridge between the two governments was the Buddhists and their Buddhist cultural activities. According to the *Record of the Kingdom of Lions* in the *History of the Earlier Sung Dynasty*, it is said that in 428 A.C., King Mahanama of Ceylon despatched four monks and two laymen as envoys to China to present gifts and a Buddha image to Emperor Wen of the Earlier Sung dynasty in China, to whom the king of Ceylon also wrote an enthusiastic letter, in which he said,

> 'Since the time of our previous kings we have always deemed the cultivation of virtue as the right conduct. We govern the state without resorting to severe punishments. We respect and honour the Triple Gem and save all our people with the teachings of Buddhism. When the people do good things, we take delight in them as they were done by ourselves. It is my desire to propagate the right Dhamma together with Your Majesty so as to save all suffering beings. That is why I have sent four monks and two laymen to present you an ivory image of the Buddha as a sign of my pledge".

In his reply to the king of Ceylon, Emperor Wen expressed the same wishes and proposed his request for concrete assistance. He asked the help of the king of Ceylon for copying a complete set of all the canonical texts of the Sravakayana for the use of Chinese Buddhists.

## AN ENVOY

In 527 A.C., King Kasyapa-kalahariya (Sila kala?) also sent an envoy to China to establish friendly relations with the Chinese court, and in his letter to Emperor Wu of the Liang dynasty, who was a devout Buddhist, the king of Ceylon said, "It is my desire to propagate the Triple Gem together with the great Liang dynasty".

In 670 and 711 A.C., the kings of Ceylon despatched envoys on different occasions to present precious gifts and Buddhist texts to the court of the Tang dynasty in China. Afterwards in 810 A.C., the Kasmiran monk Prajna translated the *Mahayana-mulajata-hrdaya-bhumi-dhyana-sutra* into Chinese. The original version of this text was one of the many Sanskrit works presented to China by the Buddhists of Ceylon.

According to the records in Chinese history, the Ceylonese monks who came to China with gifts of

Buddhist texts and images and other religious objects during the 10th and 11th centuries, included Buddhapala who came to China in 991 A.C., with twelve bundles of Sanskrit texts, Buddhananda who arrived in 993 A.C., Mitra and Suguna who reached China in 1000 and 1016 respectively, bringing with them Sanskrit texts, the Buddha's relic bones, saplings of the Bodhi tree and Buddhist pictures. of them were received with honour All by the Chinese government of the time.

## A LETTER

A large number of Chinese Buddhists visited Ceylon after the time of Fa-hsien. For instance, in the *Biographies of Eminent Monks of the Great Tang Dynasty Who Travelled to the West to Seek for the Dharma*, composed by Yi-ching of the 8th century, there are mentioned many persons and their visits to Ceylon.

In 1370 Emperor Tai-tsu of the Ming dynasty sent the eminent monk Hui-tan to visit the various kingdoms in the Western Regions and he reached Ceylon in 1371. As Hiu-tan was then quite old in age and after having experienced the hardships of travelling he died in Ceylon not long after his arrival in the island.

While on his sick-bed he knew that he would not be able to return to China to make a report to the emperor about his tour, and so he prepared a letter and requested the king of Ceylon to send it for him to the court of China. This is an event worth mentioning in the history of friendly relations between China and Ceylon.

It was through the friendly contacts between the Buddhists of China and Ceylon and through their co-operation that the Chinese translations of Buddhist canonical texts have become the richest collection of Buddhist literature in the world.

The Mahisasaka-vinaya, of which the Sanskrit text was obtained by Fa-hsien in Ceylon, was afterwards translated into Chinese by Buddhajiva in the first year of Yuan-chia (i.e., 424 A.C.) of the Earlier Sung dynasty, with the title of the *Vinaya of Five Divisions of the Mahisasaka School* in 30 fascicles. Thus four of the five extensive Vinaya texts of the Theravada and Mahayanghika Schools were preserved in Chinese translations.

Fa-hsien also obtained the Sanskrit versions of the *Dirghagama* and the *Samyuktagama* in Ceylon. The *Samyuktagama* was translated into Chinese in 50 fascicles by Gunadhadra and Pao-yun during the Yuan-chia period (424-456 A.C.) of Emperor Wen of the Earlier Sung dynasty. This is the most important text for the study of original Buddhism.

Among the existing Chinese versions of the *Four Agamas*, the *Samyuktagama* was translated from the Sanskrit text obtained in Ceylon.

The Bhikshuni Order in China was founded by Theri Devasara of Ceylon. Since Buddhism was introduced into China during the sixties of the first century A.C., and in a period of several hundred years of translating Buddhist tesxts into Chinese, the *Sarvastivada-bhiksuni-pratimoksa* was first translated, and it aroused the wish of Chinese women for becoming Buddhist nuns.

The first Chinese Buddhist nun was Ching-chien (292-361 A.C.), who at first only received the Ten Precepts from the Indian monk Jnanagiri and could not receive the full ordination as there was then no bhikshuni to act as her preceptress in a proper way. Nevertheless, she received the full ordination for bhikshunis in 357 A.C. from Dharmagupta in acordance with the *Mahasaghika-bhikshuni-karman* and the *Mahasanghika-bhikshuni-pratimoksha*.

## A DOUBT

But the Chinese bhikshunis still had a doubt in their minds whether they had really received their full ordination in a legitimate way, as they did not receive it from both the bhikshus and bhikshunis, due to the absence of the required quorum of ten bhikshunis to act as preceptresses and witnesses in the ceremony of ordination.

In the 6th year of Yuan-chia (429 A.C.) of the Earlier Sung dynasty, the Ceylonese captain Nandi brought eight bhikshunis to Nanking (which was then called Chien-kang, the capital of the Southern Dynasty) in China. The arrival of the Ceylonese bhikshunis in China caused the Chinese bhikshunis to have the desire to receive their ordination again in a legitimate way. Yet, as they were only eight persons, being not enough to form a quorum, and moreover some of them had been in the Order less than ten years and were not qualified to be members of the quorum for giving ordination, the Chinese bhikshunis could not fulfill their wishes.

It was in the 10th year of Yuan-chia (433 A.C.,) when Nandi brought another group of eleven bhikshunis headed by Devasara from Ceylon, that the conditions were complete for the Chinese bhikshunis to receive their ordination from both the bhikshus and bhikshunis. Then the Indian monk Sanghavarma was requested to be their preceptor to bhikshuni ordination, which was conferred on them anew by ten Ceylonese bhikshunis with Devasara at the head.

Over 300 persons received their ordination again in this manner. Since then the Chinese bhikshunis always maintained the tradition of receiving their ordination from both the bhikshus and bhikshunis as described in the Vinaya. In memory of the Ceyloneset Theris, the Chinese bhikshunis changed the name of the nunnery in which Devasara had lived as the Devasara Nunnery.

It is recorded in Chinese history that Nandi was also a translator who "aimed at propagating the Way without feeling tired, was at ease though he had come from a far distance, understood the profound teachings of Buddhism and was acquainted with the Chinese language". He translated into Chinese the *Jnanottara-bodhisattva-pariprccha*, the *Sutra of the Dharani for Asking Bodhisattva Avalokitesvara to Counteract the injury of a Poison* and the *Sutra on the Elder Hsien-ke who Worshipped the Six Directions* in Nanking and Canton at different times. Among these three translations, the second one became an important sectarian text of the Tien-tai School in China at a later time.

The Tang dynasty in China, i.e., the 7th and 8th centuries A.C., was the most prosperous period of the achievements of Chinese Buddhist culture. Vajirabodhi, known as one of the "Three Holy Masters of the Kai-yuan Period" (713-74) A.C.) who founded the Tantric School of Buddhism in China, came from India through Ceylon and Indonesia.

## KING'S SUPPORT

Whenhe was in Ceylon he obtained the support of King Mahanama who entrusted him to bring a Sanskrit version of the *Mahaprajnaparamita-sutra*, some religious articles made of seven kinds of jewels and many special products of Ceylon to present to the Chinese Emperor

*(Continued on next page)*

# London Buddhist Society's Progress

Reviewing the progress of the Buddhist Society of London last year, its president, Mr. Christmas Humphreys, says in his annual report that it has been another year of consolidation.

Membership has again increased, even though to meet the ever-increasing cost of living, the subscription both for membership of the Society and for its magazine, *The Middle Way*, had to be raised.

Classes continued as before, Classes in meditation, Theravada Buddhism, Zen Buddhism and for beginners continued, and Dr. Conze gave two special classes on the right pronunciation of Sanskrit terms.

Memorable public lectures at the Society's premises included a film on Zen in practice dubbed by Mr. Lewis Bush in English and brought by him from Japan to show to Zen students and others.

Mrs. Robins and Miss Joan Pope also gave delightful talks illustrated with slides on the newly purchased projector. The Caxton Hall lectures were at times indifferently attended but the Vesak meeting was as usual a great success.

The Library suffered a great loss in the death of the librarian, Mrs. Marjorie Clark. She had only recently spent many weeks on the re-arrangement of the books in the newly extended range of shelves. In her stead, the assistant librarian, Mr. H. C. Warland, was elected librarian.

The bookstall again did well. Mr. Christmas Humphreys' anthology the *Wisdom of Buddhism* and his *Zen Comes West* provied popular. Another favourite has been Lama Govinda's *Foundations of Tibetan Mysticism.*

Visitors of distinction were fewer in number, but the Lama Anagarika Govinda created a great impression during the week he gave to the Society last June.

Gifts to the Society included a most beautiful old Mokugyo or a "wooden fish", a type of drum used in Zen temples sent by Dr. Suzuki from Kyoto, while a bank in Earl's Court handed to the Society two deed boxes containing a mass of correspondence and, what was far more valuable, the early Minute Books of the original Buddhist Society of Great Britain and Ireland founded in 1907.

The Summer School at High Leigh, Hoddeson, was full to capacity and was generally regarded as a great success. Mrs. Robins was asked to give a further series of lectures on Buddhism and Buddhist Art at the City Literary Institute, as well as others in a different series.

Many members thoroughly enjoyed the Exhibition of Korean Art treasures at the Victoria and Albert Museum.

Several new groups were formed in various parts of the country during the year, many of them being visited by lecturers from the Society. New groups included those at Northampton, Newcastle-on-Tyne, Nottingham, Hinckley and Mousehole, while that at Hastings was entirely reorganised under its new president.

But the most dramatic incident in the year's review was of international rather than domestic importance, when H. H. the Dalai Lama graciously accepted the office of patron of the Society, this being the first time he has officially linked his name with any organisation outside Tibet.

The work, therefore, continued, the Society, the London Vihare and the bhikkhus and friends of the English Sangha all contributing to make known the Dhamma in all its schools and practices.

But literature still dominates the work of the Society, and while hundreds come to the headquarters and attend public lectures, many thousands read, presumably with profit, the stream of books on all aspects of Buddhism which are now published in London year by year.

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## Buddhist Links Between....

(*Continued from page 24*)

of the Tang dynasty. While he was staying in Indonesia he took up a Ceylonese youth as his disciple and brought him along to China.

This youth was Amoghavajra, who later became the third person of the "Three Holy Masters of the Kai-yuan Period" in the history of Tantric Buddhism in China. After the death of Vajrabodhi, Amoghavajra acting according to his teacher's bequeathed order and bringing with him a credential given by Emperor Hsuan-tsung, travelled to Ceylon in 743 A.C., as an envoy from China to seek Buddhism.

The King of Ceylon was greatly pleased by this arrival, treated him as a State guest and put him up in the Buddha's Tooth Temple. In Ceylon, Amoghavajra had the opportunity to meet Acarya Nagabodhi (Vajrabodhi's teacher), who transmitted to him the *Vajrasekhara-yoga-dharma* in eighteen sections and the *Vairocana - maha - karuna - garbhadhatu*, and also presented him more than 500 Sanskrit texts on Tantric Buddhism.

After staying in Ceylon for three years, Amoghavajra returned to Changan in China with precious gifts presented by the king of Ceylon, and the Sanskrit version of the *Mahaprajna - paramita - sutra* and other texts in altogether 1,200 fascicles. Then he engaged himself in the work of translation. The completeness of the Chinese translations of Tantric Buddhist texts is inseparable from the support of the Buddhists of Ceylon and the personal efforts of Vajirabodhi and Amoghavajra.

## Buddhism as State Religion

(*Continued from page 18*)

It is highly important to know what is wrongful speech, wrongful action and wrongful thought.

Wrong speech is lying, tale-bearing, harsh talk and vain talk.

Wrong action is killing; stealing another person's property, taking bribes, embezzling association funds, extortion, taking inordinate profits, gambling; the husband or the wife having unlawful sexual intercourse with another woman or man; taking intoxicants.

Wrong thought is desire to possess others' property as one's own; ill-will; and lack of belief in kamma and effect of kamma.

When people who commit wrong speech, wrong action and wrong thought die they go nowhere else but to the nether worlds. Therefore all of us, who wish to fulfil Lord Buddha's wish to liberate living beings from the nether worlds, must resolve from the day that Buddhism is made the State religion to personally shun and avoid wrong speech, wrong action and wrong thought for the rest of our lives. And we must ward that resolution as we would ward and guard our lives.

(*From the speech delivered in the Chamber of Deputies, Rangoon, on August 17, 1961, in introducing the Bill to make Buddhism the State religion.*)

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# QUOTATIONS FROM ALL SOURCES

**THE GREAT QUOTATIONS: Complied by George Seldes; published by Lyle Stuart, 225, Lafayette Str., New York 12, N.Y.; U.S. 1.50 dollars.**

THIS book was designed for Buddhists, but every serious and intelligent Buddhist should have a copy within reach if he expects to talk with or write to non-Buddhists, because the book contains hundreds of quotations which can be used effectively in Dhammaduta work—propegation of the Dhamma.

There are many anthologies of quotations available in several western languages, but all of them fall down in one respect: they have been carefully and effectively censored by the editors to eliminate any passage which might adversely affect the thinking process of the readers, and thus accidently cause him to do some thinking of his own along lines he had not been taught at school.

This book, which was 25 years in the making, is different. The author is a well known American critic and reviewer with more than a score of books of his own to his credit during the past 50 years.

He has given us here all the really great and important sayings from all the great men and women from the entire world during the past 2,500 years. There are over 10,000 passages, and 90 per cent of these are deliberately omitted from other collections of this type. There is also a subject index of more than a hundred "ideas" of mankind, and several chapters telling how the passages were checked and double-checked, and who did NOT speak some of them.

There are direct quotqtions from the Buddha, Asoka, Nehru, and some other Buddhists; also some from the Tao and from other Oriental sages. There are authentic quotes from ancient Romans, Greeks, and Arabs; and sayings by the Early Fathers of the Christian Church—which were condemned by some later fathers! There are no quotations attributed to Jesus, but many by other religious leaders and clergymen, writers, orators, statesmen of nations, and some very pointed ones from some American presidents.

The remarkable fact is the great number of sayings which parallel Buddhist thought and were made by people who had no direct contact with Buddhism and yet echoed the words ofthe Buddha. In 550 B.C., Heraclitus said: "All is flux, nothing is stationary," and in 1795 Edmund Burke said: "We must all obey the great law of change, it is the most powerful laws of nature". In 150 C.E Marcus Aureiius declared: "Everything that exists is in a manner the seeds of that which will be", and in 1750 the great Voitaire stated: "Nothing can exist without a cause".

Thomas a Kempis, who never. heard of the Buddha, speaks thus in 1,400: "Dress and tonsure profit little; but change of heart and mortification of the passions make a true monk". And how pregnant is Herbert Spencer's sentence of 1,850: "No one can be perfectly free till all are free;—no one can be perfectly happy till all are happy". To give just one more of the many useable quotations look at President Wilson's sentence in his public lecture to Americans of foreign birth: "Do not think of America first, but always first of humanity."

The book is not cheap, but neither are the thoughts in it. They are printed in clear type on excellent paper, and well worth the price to those who want to promote Buddhism.

**Shaka Anatta Kan-po**

# Explanation of the Universe

**BUDDHA AND THE UNIVERSE MISCONCEIVED: By H. D. Ratnatunga, Union Printing Works, Kandy, Ceylon.**

THIS is a critical review of C. P. Ranasinghe's *The Buddha's Explanation of the Universe*, (published by the Lanka Bauddha Mandalaya) which gives an explanation of the universe contrary to the sublime teachings as expounded by the Buddha.

The author, says Mr. Ratnatunga, nowhere quotes either the Buddha or the commentators in support by his explanations in spite of the fact that he has mentioned the seven books of the *Abhidhamma Pitaka* and other books. containing explanations of the Abidhamma.

The First Noble Truth preached by the Buddha is Dukkhasacca. Quite contrary to this truth Mr. Ranasinghe describes a state of eternal happiness in Nibbana as a process of ceaseless beats of the mind. The mind, according to the Buddha, is a flux of *vedana*, *sanna*, *sankhara* and *vinnana*, all of which are absent in Nibbana. The Buddha denounces both *sukha-vedana* and *dukkha-vedana* as being *dukkha*. Mr. Ranasinghe propounds an everlasting *sukha vipaka vedana* in Nibbana. The Nibbana described by the Buddha follows the eradication of *vedana*. The *dukkha - nirodha* is Nibbana.

In the Buddha's Nibbana, asserts Mr. Ratnatunga, mind does not beat, whereas in Mr. Ranasinghe's Nibbana the mind continues to beat. The reader is misled.

Mr. Ratnatunga further asserts that Mr. Ranasinghe has not applied any of the tests the Buddha himself gave by which His doctrine could be identified. Even Bhadantacariya Buddhaghosa looked to the *Mahapadesa* to test the Buddha's words, but this auther has ignored it. He is, perhaps, correct because he was putting forward not the Buddha's explanation but his own under the garb of the Buddha.

The Buddha never explained the universe, but only referred to it for explaining the Four Noble Truths, one of which is the *dukkha - nirodha - gamini - patipada* which is the Fourth Noble Truth. In this Fourth Noble Truth the first factor is, *Sammaditthi*, clear view of all compounds as *sankhara*.

It is an irony of fate, concludes Mr. Ratnatunga, that public funds have been expended to do an act which results in damaging the Buddhist cause.

**V. de S.**

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